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New Series
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A New Christian For A New Day

W. SPENCER HADLEY

The Supreme Authority

WILLIAM C. ALLEN

Pacifism and Manchuria

BERTRAM PICKARD

Puppets of Propaganda

JOHN P. CARTZDAFNER

A Belgian Inn-Keeper

JOHN HAYNES HOLMES

71334 1932

ON THE HORIZON OF THE CHRISTIAN CHURCH

AUSTRALIA RECOGNIZES WOMAN MINISTER

At the sixty-sixth session of the Congregational Union held in Sydney, Australia, in October, special reference was made to the trying times through which the world is passing, and the need of the Congregationalists uniting with other Christian churches in bearing testimony to spiritual realities. The Union received into its ministerial fellowship the Rev. Joan Hore, the first woman preacher of any denomination ordained in New South Wales. Miss Hore is an English woman who graduated in Arts at the University of Tasmania. Her work which occupies about fifteen hours a day, takes her into industrial and mining localities and entails an enormous amount of traveling.

YALE DIVINITY SCHOOL PLANS NEW LOCATION

The divinity school of Yale University expects in September, 1932, to move to the Sterling quadrangle nearly a mile from the center on Prospect Street, New Haven. Eight dormitories to house 188 students, connected by an arcade, with administration and recitation halls, general and missionary libraries and chapel, will surround "avenue" and "green" all in Georgian colonial style. Commons, dining room and gymnasium will be on lower ground at the rear. The total cost is $2,500,000. In the meantime the school is in temporary quarters, and in process of reorganization. Its future enrollment will be limited, and tuition of $150 a year required. Its curriculum will be more rigorous and practical. Berkeley Divinity School, Episcopal, has come to New Haven for closer relation to the university, and the two schools will open their courses mutually to each other's students.

PROHIBITION ALLIED FORCES AT ST. LOUIS

The eighty-first city in the itinerary of the Allied Forces of Prohibition was St. Louis, Missouri, and it gave a response bordering on the enthusiastic to this splendid company of speakers and workers. The largest church auditorium in the city was used and the attendance at every meeting was large, with a multitude standing the last evening. At the noonday luncheon, to hear Dr. Daniel A. Poling as he set up the purposes and principles of the movement, many could not obtain tickets. This city of big breweries and many saloons in pre-prohibition days sat up and took notice of the prohibition messages which for three consecutive days were being broadcast, and the four city papers gave unusual news space and were not hostile in editorial comment. The letters in the people's forum revealed no new arguments and so thoroughly was prohibition discussed that all questionings were answered. The meetings by local sponsors and visiting speakers were considered a great success. So hearty and nearly unanimous among young people's organizations was the response that it was decided to make St. Louis a demonstration city in organization and instruction, which service will soon begin.

PUBLIC OPINION LESSENS MOB VIOLENCE

One of the encouraging phases of the annual report of the department of records and research of the Tuskegee Institute pertaining to lynching is the growing disposition of authorities to prevent mob violence. Thirteen persons were lynched in 1931, but in fifty-seven instances officers of the law saved eighty-eight persons from death at the hands of mobs. Seven of these were in the northern and western states and fifty in southern states. Equally as heartening is the decrease in number of deaths by lynching from twenty-one in 1930 to thirteen in the present year. Public opinion has voiced its opposition to mob law so strongly in the last decade that mobs do not form so quickly nor act with such precipitate haste. Yet more than one a month is a disgraceful manifestation of passion over calm and collected judgment, and the country cannot acclaim itself law-abiding so long as the orderly processes of criminal procedure are outraged by mobs that wreak vengeance on persons suspected or guilty of having committed crimes. Reports of leaders in the legal and teaching professions who have made thorough investigation of every lynching and apprised the public of their findings have had a restraining influence on those inclined to disregard law and to punish suspected persons.

SERBIAN CHURCH ADOPTS NEW CONSTITUTION

The new constitution which has engaged the attention of the house of bishops of the Serbian Orthodox Church for two years past, has just been confirmed by the king and goes into force at once. By the new act the church becomes completely autonomous and basic law and discipline are unified for the whole country. This remedies certain traditional differences in regional church government which have persisted up to the present, among which in some provinces was the payment of clergy by the government, instead of by the church. With a bishop or a priest thus functioning as a government official the spiritual prestige of the church has had to suffer. Under the new arrangement all the state subsidies to the church are expended by the church itself. The new constitution guarantees a democratic form of church government with laymen participating in most of its organs. The state undertakes to provide adequate financial support besides promising to build a new "patriarchie" in Belgrad, to house the patriarch and the chief executive organs of the church. In view of recent trends in this country the decision to retain the church's historic title is significant. Although much pressure was exerted toward changing the name to the Orthodox Church of Jugoslavia, the church is still to be officially known as "The Serbian Orthodox Church."

SIX COUNTRIES ACCEPT PEACE PACT

The second Balkan conference, held in Constantinople last October, brought together delegates from Albania, Bulgaria, Greece, Yugoslavia, Roumania and Turkey, for a session which was singularly productive, considering all the obstacles in the way. Among these difficulties should be noted the traditional feuds and distrust which have separated some of the countries for centuries. These differences have often been promoted by western powers seeking spheres of influence among the Balkans or by discontented elements within the countries themselves. That this condition has not yet entirely disappeared, is proved by the zeal with which the idea of "the Balkans for the Balkan states" is stoutly defended by significant factors in all the countries concerned. Among the results should be mentioned the progress made on a "peace pact" which will bind all six countries to settle all disputes by peaceful means only. A special commission is to prepare a definite draft treaty for next year's meeting to consider. Other positive results were an understanding concerning a Balkan postal union, the establishment of a bureau for the control of tobacco-production in all the countries, the establishment of a Balkan cereal union and plan for an eventual adjustment of national tariffs within a Balkan customs union. Perhaps, the principal positive advance made by the conference was the spirit of genuine friendship and desire to cooperate, which characterized the meetings. Although an unofficial body, its deliberations are closely followed by all the governments concerned, and are certain to advance the cause of peace in this difficult part of Europe.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Growing Older Magnificently By Keeping Young

IF you would grow old magnificently, keep young! These were the arresting words that came through the ether on the last Sunday of the old year from the lips of a deservedly popular radio preacher. It is one of those delightful paradoxes that is as true as it is striking. We deem it worthy as the point of approach to, or departure from a few meditations appropriate to our entrance upon a new year. It may at first seem incongruous to make the new year an occasion for reference to growing old. It is true that the turn of the year is a time for looking forward in the spirit and expectancy of youth. One has the buoyancy of a new page and a fresh start and it is not fitting to think of a new year in terms of drawing the shades at the eventide of life.

It is not in this sense that we speak of growing old. Perhaps the word older would express the thought more accurately. Whether for youth, the middle aged, or the elderly, the coming of each successive year marks an onward march on the highway of life's changing experiences. In what spirit, with what breadth of view, with what warmth of sympathy, with what attitude toward our fellow travellers and our complex problems, do we go forth toward a new mile stone? Do we have hope, assurance, enthusiasm, aggressive goodwill, unquenchable conviction, the will and the courage to dare—the qualities that make life meaningful, vibrant, and triumphant? If so, it is because, whatever our years, we have kept young in spirit and outlook. We have retained the temper and timbre of youth.

How may we keep this spirit of youth? The question is as pertinent for young people as for their elders. Indeed it is more so inasmuch as by taking thought early they can the more largely assure themselves of a youthful maturity. Several ways of keeping young quickly suggest themselves: maintaining one's faith in the spiritual reality and integrity of the universe and in the Divine Person and purpose in creation, trusting "the soul's invincible surmise"; bulwarking this faith by sacrificial loyalty to some noble cause or causes for human betterment; seeking to live and serve in the spirit in which Jesus lived and spent himself; keeping sympathies wide and warm by personal contacts that transcend conventional limits of nation, race, creed, and class; associating with kindred, inspiring spirits, both in person and in literature.

In a more inclusive sense, it may be said that the one way in which to maintain the zest and courage of youth is to maintain the soundness and integrity of one's mind and heart. As long as one is in tune with the Divine Spirit and at peace with himself, he has the quality of youth in him. What a marvelous and complicated product is this thing we call personality! It is advisedly that we use the term, product. Personality is just that. It is true in a limited sense only, that we face a new year with an absolutely fresh page to write upon as we will. What we write is irrevocably influenced by what we have been writing in the years that are past. Every thought and deed in our entire lives has entered into the warp and woof of our being to make the mysterious, intangible compound we call our personality. This is a sobering thought as we look backward and think of the things which we would change but cannot, that have made us less the persons that we would now aspire to be. On the other hand, as we look forward it is cheering to realize that we may now put into our lives, hour by hour and day by day, those thoughts and acts that will enrich our personality and make us livable with ourselves, that will make us incurably youthful in spirit.

Seldom if ever have we entered upon a year that so bristles with difficult situations and baffling problems, personal and public. It requires faith and courage to face them and more wisdom than is in sight. Beneath them all is the deeper question of finding and maintaining a personal, organic relationship with the Divine Spirit. The very nature of our difficulties and distractions makes this all the more essential. He who thus rejuvenates and enriches his spirit, prepares himself to face the problems about him.

A Woman on Our Delegation to Geneva

IN large measure, President Hoover has justified the hope of those working for reduction in armaments in his choice of the delegation to represent this country at the General Disarmament Conference to open at Geneva next month. Differences of opinion might easily be expressed regarding this or that individual on the delegation, but one thing desired has been accomplished—namely, that the personnel is made up of civilians. It is earnestly to be hoped that the delegates will not be too greatly hampered by a retinue of military and naval experts who are past masters at discovering reasons why the *status quo* in armaments

should be maintained. Ambassadors Dawes and Gibson have represented the United States in previous conferences of this nature and will go to Geneva with an acquaintance and experience which should be helpful to them in facing the problems of this general conference. We trust that whatever disillusionment they may have experienced by their previous associations of this nature and whatever lack of confidence they may have of the results to be achieved at Geneva, will be offset by the fresh purpose of the other members of the delegation and by the growing force of public opinion in behalf of reduced armaments. As a matter of fact, while not a member of the delegation, President Hoover himself is the motive power representing the United States at Geneva, and in view of the pronounced interest which he has taken in the subject of disarmament, it is expected that he will assume a more aggressive leadership at Geneva than he did at the London Conference in 1930.

By appointing Mary Emma Woolley, President of Mount Holyoke College, as one of the delegates, the President has contributed a new and distinctive spirit to the Conference so far as this country is concerned. It is a new recognition of the high humanitarian purpose that is behind the demand for the reduction of armaments. While it is true that the humanitarian purpose cannot be divorced from the economic motive, there is a sense in which the presence of a woman on the delegation symbolizes the tremendous stake which the womanhood and childhood of the world have in the result of the deliberations at Geneva. Personally, President Woolley's many contacts with the peace movement make her appointment an appropriate one. Organizations with which she is affiliated are these: the Student Friendship Fund, the American Society for Judicial Settlement of International Disputes, Peace League of America, the League for Permanent Peace, the World Alliance for Promoting International Friendship Through the Churches, and the League of Nations Non-Partisan Association. In an interview given at her home at South Hadley, Massachusetts, following her appointment, President Woolley spoke of the terrors of war and insisted that there is no adequate means of defense today. "Attempts to promote protection against the weapons of modern science," she said, "lead to a mad race for armaments." Believing that the continual increase of armaments will eventually bring international suicide, she declared that "the only adequate defense in the age in which we live is the spirit of understanding and cooperation among the nations. War undercuts all efforts of human progress."

A New Christian for a New Day

By W. Spencer Hadley

THE new Christian has arrived. For some time we have been calling for a new church, for a new Day, but what we really needed was a new Christian for a new day. When we get this new Christian in sufficient numbers he will make a Christlike Church which will meet the present needs.

There is a great need for this new Christian. He must see the vital relation between the consecration of life and the consecration of his material possessions. You can tell the honesty of a man's interest in anything by the way he puts his money into it. It has been said that the money that belongs by every right to God, but is kept back from him by his people, is perhaps the greatest hindrance to vital Christianity in the world today. We hear a great deal these days to the effect that when the world gets right spiritually there will be no trouble about the money. My experience clearly teaches me that when Christians get right with reference to money, there will be no question about the spirituality of the church. Selfishness and devotion to Christian service will never be found in the same life. There is no room for the prayer life in a heart filled with selfishness, and no possibility of Christian growth without the prayer life.

Has Christianity a money test? I think it has. The Bible clearly teaches that a man cannot be separated from his money. If this were true, would Jesus in sixteen of his thirty-eight parables have made this his theme? Throughout the gospel one verse in every seven deals with this topic. Christ has more to say about a man's attitude toward money than about any other one thing. When Jesus so plainly teaches that money-giving is an expression of the consecration of life, it is very clear that much of the lack of spiritual power in the Church today is due to the fact that great numbers have come to the church altars singing, "All to Jesus I surrender" and have not included the pocketbook in the transaction.

It is true that Christian stewardship is concerned with a vastly larger thing than money—it has to do with the whole of life. Philanthropy is not all of Christian stewardship. There can be no Christian stewardship that does not recognize God as the sovereign owner of the shop, the mill, the farm, and the money in the bank, for "The Earth is the Lord's and the fullness thereof." One practical application of this truth is indicated by the words of a level headed business man who has recently come to the conviction that he should tithe his income and practice the larger stewardship. We should not only give the tithe but we should regard the balance as a sacred trust, and be very careful in its administration. This larger stewardship is not easy. It calls for the utmost of self and service. It is all inclusive. No corner of a man's life in any sphere or relationship is exempt from it. There is nothing that we can be or do to which stewardship living does not apply. This is what makes it more difficult than the stewardship that is limited to the right administration of material things for Christ and the Church. Its requirements are more complex. It is harder to live than it is to give. A man may give literally and at the same time live unrighteously. Spiritual acts are more difficult than physical. It is easier to kneel than it is to pray. It is easier to send a check to the Church treasurer and pay one's subscription than it is to take one's self and family to God's house and there sincerely worship God and have fellowship with his people. It is easier to unite with the Church than it is to follow Christ as Lord. It is easier to give than love. It is easier to profess than it is to possess and practice.

We are learning more and more that true Christian living is what counts and it is the great essential in Christian service. There must be no separation between giving and living.

The larger stewardship includes the stewardship of personality, of talents, of a calling, of influence, of opportunity, of time, and of substance. I shall not attempt to discuss each

one of these separately but may say in passing that personality exalts man into likeness to God. It is God's highest creation. Personality is the most precious thing a human being can possess. Every man will be held just as accountable for what he does with himself, even more, than for what he does with his money.

Giving substance becomes a delight when self is first given to the Lord. We use the word talent in its widest sense. Every man has resources and powers of some sort. Our talents are not all the same. No person is excused from Christian service because some one else is endowed with gifts greater than he. Our gifts differ. One man may have the qualification for a certain kind of work and be of little value in some other field. The small talent man is by no means exempt from this stewardship obligation. The servant who received only one talent from the Master was not condemned because he had so little with which to work but because he did nothing with what he had.

Every man should determine to do something definite with his life. We are intended to be workers and to choose some worthy calling in life, and then fit ourselves for it and devote our lives to this calling.

Making money is not wrong. It may be the means to a high end, for one can make money and devote it to the service of God as many faithful stewards are now doing, but the making of money should never be the ultimate goal in a man's life. It should be the means to this higher end.

The stewardship of opportunity and the stewardship of time are all of very great value and many reasons might be given in support of their importance. I wish to mention but one thing. We often hear it said, "Time is money." My observation is that time is more important than money—it is at least different in some respects. We can not do with time as we may do with money—we can not save it by laying it away for future use. Time is such a commodity and of such a character that if we do not use it immediately, we can never use it. When the moment is gone it is gone forever.

One of the greatest needs of the Church of today is that a great host of men and women shall recognize their full stewardship and consecrate all of their powers including time, talents, and money to the extension of the Kingdom of God here on this earth. When the Church membership is mobilized in this way, Christianity will advance by leaps and bounds, not only here at home but throughout the entire world.

Wichita, Kansas.

A Prayer for a New Task

By Richard K. Morton

O GOD, we thank Thee for the tasks of the New Year, that give purpose to our lives, strength to our bodies, hope of achievement to our souls. In the study of Thy Word new treasures are ever opening up. In comradeship with friends we walk in new paths. Strengthen those who do humble little tasks in obscure corners of the world. Be with those who wrestle with the problems of nations, and plan the policies of mighty peoples. Refresh those wearied from many labors, who must assume still more; encourage those who feel the strain that comes in the middle of the journey. Make light upon the way the feet of those who are just setting out upon the highway that leads to life. We rejoice, O God, in the happiness and satisfaction which comes from honest toil and faithful service. But above all, we thank Thee that ever so humble and weak as we may be, we may yet labor for the upbuilding of Thy kingdom, for the sake of Him who came to tell us of it, and to show us the way. Amen.

Boston, Mass.

The Supreme Authority

By William C. Allen

WHEN we look at Christendom today she may in some respects seem pleasure-seeking, dishevelled, torn, poorly-equipped, often negligent, often fearful, mistrusting her Master, comparable to a wandering star in the blackness of the night. But we view her from another standpoint: her influence is found among hundreds of dialects, many creeds. Everywhere, in some way or other her followers pay a tribute of loyalty to the sacred name she bears. We do not criticize the sincerity of those who from diverse positions look up to Jesus as the author of their faith. Christianity—even with her varied theologies and human frailties—is like a glorious sun, splendidly resplendent, shedding holy light upon the dark places of the earth, administering guidance to the heedless children of men.

The Church Universal is alive so far as it loves. Ceasing really to love it ceases to live. An artificial love is speedily detected. The love of the Church for her Master is an inspired love, its inspiration is from God. Here is the beginning of true religion. This leads to church fellowship—not necessarily to the adoption of sameness as to theology or methods, because genuine Christianity recognizes the consciences of others as a fundamental principle of the gospel founded upon love.

Without any spirit of discrimination, we may illustrate our meaning by comparing the Church of Rome with Protestantism. The former makes its direct and undisguised appeal for the authority of the Church. The history of its leadership discloses that with noble exceptions, it has frequently been behind the spirit of the age; it has, as far as it could, attained its ends by suppression of scientific, political or spiritual investigation. It has persecuted heretics when strong enough to do so. Until recently it has been the sponsor of wars. With all this the Church of Rome has been the custodian of many spiritual truths. Not a few individuals within her rock-ribbed borders have broken loose from the authorized formalities of the Church and have contributed luster to the holy name and cause of Christ.

The history of Protestantism reveals an intense ardor to search the Holy Scriptures which testify of Jesus, accompanied by a failure always to accept his authority as depicted in their pages. His authoritative commands have often been lost in eras of human passion and sin. His followers have pursued a wavering course as to the exercise of tolerance. They, too, have often been deeply immersed in the material interests of the age in which they have lived. Until within the past decade they have generally forgotten the peaceable principles of their Supreme Captain, which principles lead to avoiding the occasion of wars. Yet many of the fruits of the Spirit have been beautiful in Protestantism. It has often been in advance of the general thought and knowledge of the age from one generation to another. Those within its different communions who have yielded their hearts to the will of Jesus have taken the initiative on behalf of regard for human personality everywhere, and all that implies. Rights of conscience, civil and religious liberty, social reform, temperance, have all been uplifted and honored at the magic touch. Their protests, and in many recent instances, declarations, that they will no longer participate in war or preparation for war, are natural outgrowths of confessing the interior heart-work of the Spirit of God, of primarily acknowledging the authority of Jesus Christ.

While there are many honest differences of opinion as to doctrine, ceremonial and procedure, we may all find one enduring foundation for fellowship if we consent to build thereon. The Pauline concept that God reveals himself—his beauty, his power, his compassions, his will—in the hearts of all people,

the world over, is broad and good. This revelation and the sacrifice of Jesus upon the cross constitute the supreme gift of God to men. As we essentially assent to this wide and sweeping doctrine, our sympathies for others are enlarged, tenderness of heart—born of the divine spirit within us—makes for the sweetness and happiness of individual Christian experience. The strident voice of the literalist is hushed. Unity with others cannot be secured by intellectual or physical compulsion—is it not rather obtained by obedience to the divine law of love written in the human heart? Does not the brotherly relationship for which we plead find its secret source in a glad recognition of the pure and ultimate authority of our glorious Lord?

At a great international convention held in England in 1930, I listened to an eminent Nonconformist minister who declared that if we are thoroughly logical we will admit that there can be no satisfactory half-way place between the claims of the authority of the Church of Rome and the authority of Jesus Christ. He asserted that one or the other must give way, that intermediate positions are various, uncertain, contradictory.

What position shall we take? We cannot assume the posture of an ancient hierarchical system which claims that its leadership is infallible when we see that the fruits of that leadership have too often been the reverse of love, joy, peace. Shall we hold the middle ground, with its multitudinous conceptions of religious truth, its splits, its past intolerances, its drifting into peace or war as fallible governments or the spirit of the age has demanded? Or, shall we—whatever our honestly chosen denominational affiliations may be—with heart-tenderness for all, unreservedly covet and accept the unerring leadership of our Lord Christ? Shall we take Him as our splendid Guiding Star who will safely conduct us through temporal and spiritual calm and tempest? Will He not lead us still further into the forefront of the battle on behalf of individual and corporate justice, the struggle for international amity, the striving for national social purity, a happy personal acquaintance with love, joy, peace? Does not a heart-tugging appeal come to every one of us that for our own sakes, for the sake of the Church Universal, we mightily pray for abundant grace to be obedient to the supreme authority of Jesus—to him alone?

Denver, Colorado.

Unprofitable Bible Reading

THE Scribes were punctilious and intense in their investigations; but their research came to nothing, because their spirit was wrong. Jesus said to them in sorrow, "Ye search the Scriptures, . . . and these are they which bear witness of me; and ye will not come to me, that ye may have life." There will always be need of this warning; for there will always be men who will lose the spirit in their loyalty to the letter. Bibliolatry is one of the sins against which believers must ever be on their guard. We need to remind ourselves again and again that no amount of Bible study is of value unless it brings us to Christ, unless it gives us his attitude to God and his sympathy with man, and unless it builds up in us his disposition and character. If Bible study makes us bumptious and bigoted, dogmatic and hard, censorious and bitter, we may be certain that we have been studying in the wrong way. If we convert the Bible into an idol and put it on a level with God, we fall into the very pit into which the Jewish leaders had fallen, and repeat the tragedy which overwhelmed the Jewish Church. Agility in quoting proof texts for the purpose of confuting an opponent or of bolstering up a pet doctrine which is obnoxious to some one else, is a sort of verbal dexterity which leads to spiritual death. We are not to study in order to be confirmed in a theory or to get ahead of some rival school of theology, but to be sweetened in our temper and cleansed in the hidden springs of the heart. Writings inspired by God, if rightly read, will accomplish the works of God. They are to be known by their fruits. Unless misinterpreted, they will invariably bring forth beneficient results. They are useful, says Paul, "for teaching, for reproof, for correction, for instruction which is in righteousness," in order that the person who reads them shall be adequately equipped for doing the work which God wants him to do.—DR. CHAS. E. JEFFERSON.

In Business

BY B. WILLIS BEEDE

THE business of this country is business," recently wrote one of our leading citizens. Any cursory review of our modern life will bring to light much evidence in support of this thesis. A vast amount of our thinking, writing and speaking gathers around the economic life of today. Our vast horde of gold, bimetalism, taxes, dividends, debts, reparations, tariff walls, prices of food stuffs, wages, rail rates, utility rates, hours of labor, value of the English pound, foreign investments, wheat and cotton surpluses, the Russian Five Year plan, farm mortgages, bank failures, mergers, unemployment, concentration of wealth, pensions, worker's insurance, markets—these and other topics so fully occupy the columns of our papers, periodicals and magazines that one finds it not difficult to jump to the conclusion that for millions of people "the business of this country is business."

There once lived a man whose environment was quite materialistic and secularized. Barter, conquest, legions, slaves, luxury were the orders of the day. But this man had climbed a mountain so high that from its peak he had gained a cosmic perspective. He saw things clearly and whole. He saw things in their right relation to each other. And when he came down from the mountain top he told men that the fundamental plan of the universe was not materialistic, secularized business, not amassing huge fortunes, not clipping coupons, not storing up gold and wheat and cotton, not even "business." He said that God had chosen men "to be His sons through Jesus Christ." (Ephesians 1:6) To Paul the supreme business in which God had planned for man to engage was that of preparing men for fellowship with God and one another through a right relationship to Jesus Christ. In other words, the production of pure, noble, honest character fit to live with the Divine and with men is the task which God has had in mind for man since the world was founded.

This fundamental task involves, in the first place, the recognition of the fact of God, not as a far-off, austere, arbitrary, vindictive Potentate, but as a loving, toiling, sacrificing, suffering Father who is interested in every human being. Jesus is the best picture of God ever given to man. "He that hath seen me, hath seen the Father," is Jesus' answer to the petition, "Show us the Father."

The task, in the second place, involves the creation of brotherhood. Many good people who believe in helping men to become sons of God through Jesus Christ fail signally to see that sonship involves brotherhood. The man who penned that wonderful hymn, "When I Survey the Wondrous Cross," was the captain of a slave vessel engaged in transporting slaves from Africa to America.

"An officer of the League of Nations recently said, 'I crossed the Pacific recently on a steamer which carried twenty missionaries, mostly bound for China. Each night the management entertained the passengers with as filthy films as I have ever seen. They were highly enjoyed by the Asiatic steerage passengers and the Chinese stewards. I pondered the question as to which was the more potent force being exported to China by Christian America—the missionaries or the films.' The owner of the steamship company with which

this official sailed is a deacon of a San Francisco church and has given princely sums for Y. M. C. A. buildings and mission schools in the Orient.

"The vast new copper mines of Northern Rhodesia and Katange, developed and built up by British and American capital, mines estimated to be about to rival the gold reef of Transvaal in volume of production and demands upon native labor, are already shattering the fabric of African society. The adult male population in a district approximately 500 miles in diameter is being drawn off to these industrial centers. Tribal controls and social sanctions are being weakened, new vices and diseases are spreading, and a detribalized, partly Europeanized native society, detached from its background, is appearing. This process calls for readjustment by western missions, and a reappraisal of their task. It means the squaring up of the Christian enterprise which was started amid a pastoral and agricultural folk to meet the needs of a new industrialized society. Much of the money developing these great African enterprises is Christian money. Some of the large investors are among our most generous supporters of missions."

One does not have to board a ship bound for the Orient to find evidence of a failure to recognize the principles of Christian brotherhood. Many a church that carries a welcome sign at the door really means by the sign, "Only white folk are welcome here." There are financial pillars in the church who look upon the laboring man as so much machinery to be used in the creation of profits. There are little children who are denied the privileges of childhood, play and education because somebody has not grasped the meaning of brotherhood. Our present economic troubles and our international rivalries are due in no small degree to the fact that men do not recognize and practice human brotherhood.

Someone has called the kingdom of heaven the "family of God." Jesus came preaching the gospel of the family of God. He came to purify, enrich and ennoble men in order that they might become sons of God and therefore brothers. He called men to make the building of the family of God their primary aim in business. In issuing that call, Jesus expected certain men to devote all their time to what the church has termed preaching and the ministry. When properly qualified and trained, such people have been powerful in the business of the kingdom. But Jesus did not confine his call to a few preachers and ministers. He called and still calls for a whole host of people to go into the business of extending his kingdom into every sphere of human activity. He is in need of school teachers, business men, lawyers, doctors, home makers, farmers, day laborers, mechanics, and office employees who will help where they are in making real the family of God. When this happens on any considerable scale, men will easily solve many of the problems which now perplex and weigh heavily upon the life of the world.

Richmond, Indiana.

A Masterpiece

Something significant is felt within
The heart when some great masterpiece is read,
As if a mighty soul had come to tread
The way of life with us and help us win
Our goal; it speaks to us as next of kin
For whom alone the words become as bread
To nourish thought, or light of truth ahead,
Inviting, till with vigor we begin.

A pathway to reality we choose,
And find that God breaks through each radiant gleam,
Or just around the bend awaits our look;
With joy, each bit of helpfulness we use
That potent words convey, and draw rich cream
From pages of a great creative book.

J. R. W.

A Sickly Compromise?

CAN Protestantism endure? It is a significant symptom of our times that a negative answer to that question is either tacitly assumed or openly stated by certain popular writers who undertake to observe and expound what they call "the contemporary scene." The issue today, they say, is between Catholicism and humanism. Either of these has a clear-cut position, a definite program and driving power. If you believe in God and crave the supernatural and the sacramental, embrace Catholicism; if you love man and seek to understand and control the forces of nature, be a humanist. Protestantism, say these writers, is a compromise, vague and vacillating, a half-way station between belief and unbelief. As such, it has flourished and beguiled the world for a while; but its day is about done, and its future is impossible. . . .

Here are four essential characteristics of Protestantism. It is democracy in religion; it is concerned with our common life; it trusts the human mind; it responds to the divine initiative. For these reasons Protestantism can and will endure. Protestantism is not an organization. It is a spirit: a way of thinking and living. . . .

The first three of the characteristics I have named, Protestantism shares with humanism; the last it holds in common with Catholicism. But this is compromise, we are told. "A sickly compromise" between Catholicism and humanism, a student publication on Yale campus called Protestantism last spring. That is about as sensible, remarked one of my colleagues, as to say that a bodily temperature of ninety-eight and four-fifths degrees is a sickly compromise between a chill and a fever!—LUTHER A. WEIGLE, in *Federal Council Bulletin.*

Union with Christ

IT WAS union with Christ that made the apostolic Church a converting, transforming victorious Church; it was union with Christ that made the apostles invincible; it was union with Christ that made Luther and Calvin and Knox unconquerable; it was union with Christ that made those missionaries in China—Hodge and Pitkin and Williams—unafraid. It is union with Christ that fires and fills our missionaries today, both at home and abroad, with a willingness to face any danger and a spirit to make any sacrifice, for Christ, for country and for the world.

No distant Christ can wipe away our tears, bear our burdens, purify our hearts, and impart unto us sufficiency of wisdom and strength for our daily service and sacrifice. Until the personal presence of Christ, through union with him, becomes the animating fact of our consciousness, no real test has been made of his power to quicken, to save, and to comfort. Union with Christ always brings with it a holy impulsion to complete consecration. It supplies not only the outward model, but an inward motive; not only an inward authority, but an inward constraint that fills us with a consuming passion to do his will in all things. From a life of glad self-devotion to his interests, nothing can hold those back who are "in Christ." Those who are "in Christ" have a message to proclaim and testimony to give. That message is found in his own words: "Abide in me." That testimony, too, is found in his own words: "For without me ye can do nothing."—JOHN MCDOWELL, in *Christian Essentials.*

Whatever the past year may have meant to you, make it dead history. But let the new year be a living issue. Make it a happy one in your home; be bright of disposition; carry your cares easily; let your heart be sunshine, and your life will give warmth to all around you. Thus will you and yours be happy.—*Selected.*

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

"THY ROD AND THY STAFF"

The Nuremberg Group of German Friends has, as usual, sent out a letter of Christmas greeting to its members and adherents. It reads in part:

"During the past year, we have all had many experiences which remind us of the distress, misery and insecurity of the present time. In spite of disillusionments, we can also look back to hours in which we experienced the rich goodness and grace of God. This, then, should be a stimulus for us in the coming year, to go forward in the expectation that our Father will let us share in his guidance.

"In such times it is more necessary than ever before that men should come together to pray that strength and power be given them in order rightly to meet the claims which life places upon us. In the quiet waiting for God's voice, we will always learn his will, and we know that he also gives us the strength needed to carry out his desires.

"And so, come that may, we look forward calmly, for we have his assurance that he will be with us always."

This is written to Friends in a city, one-quarter of whose population is receiving relief from the town, while many of the other citizens are working only part time, or on very low wages. Many of the Friends themselves are unemployed, and in distress. But each shares with the other, and they "look forward calmly."

FINANCIAL PROBLEM IS SPIRITUAL

The fall in the English pound, on top of the general depression, will make a difference in the work of English Friends all over the world—in China, Madagascar, India, Africa, in France, Germany, Switzerland, Austria. The Friends Service Council is making urgent appeals for contributions, but at the same time is forced to make drastic reductions in its budget for work everywhere—one-fifth off! Shall it come out of the schools which are lifting boys and girls from ignorance? From the hospitals which mean the only chance of health for hundreds or thousands of people? From the relief work which is saving young and old from bitterness, despair, and starvation? From the Good-will Centers, creators of good-will in a time when good-will was never more vitally necessary?

All must suffer. Every Field Committee of the Council has before it the tragic problem of cutting down its budget, while feeling in every item the human implications of these reductions. In Germany, for instance, the grant to the German Yearly Meeting is much reduced; so is the grant to the Student Club at the Berlin Center; the Berlin Relief item is removed entirely. Herr Inselmann, faithful servant of the Center for a dozen years, must be discharged—on very generous terms, to be sure, but discharged.

In India, there is a hospital, a girl's boarding school, day schools and other educational work for boys, and village reconstruction work, besides assistance given to the India Yearly Meeting. Where must the axe fall?

A Minute of the Council for November 5th reads: "We have been deeply exercised over the situation as it presents itself. It has been impressed upon us that we have not given ourselves fully to endeavoring to find the way of God for the Society in respect to its overseas work. We have realized with humiliation that this is so, and that much greater concern, vital faith, and prayer are needed. We have been urged not to allow a spirit of defeatism to cripple an urgent service for the divine life in the materialistic world of today.

"We have been greatly encouraged in hearing of the increased number of offers of service during recent months. . . . We have again been reminded that the financial problem is fundamentally a spiritual one, and we urge Friends to give themselves more earnestly to prayer in order that we may see more clearly what is the will of our Heavenly Father in regard to this matter."

CIVILIAN SERVICE AND GENEVA CENTER

The chief business at a recent meeting of the Geneva Center Committee concerned the work of the volunteer Civilian Service, which, in the last few years, has given valuable help in cases of natural calamity. Two or three times, service has been given in clearing away avalanche debris in Switzerland, once to remove the debris and rocks left in Liechtenstein by an overflow of the Rhine, and in 1930, to remove the wreckage of the town of Lagarde in southern France, after a calamitous flood, and so make it possible for the people to rebuild.

During the past summer of 1931, the Volunteers worked for three months at Bryn Mawr, South Wales ,in conjunction with the Quaker work of rehabilitation which is being carried on in this dead mining town. During these three months, about seventy British students, together with forty workers from various countries of Europe, and fifty local unemployed worked together to beautify the village of Bryn Mawr. "We share with Pierre Ceresole his keen gratification that 'Service Civile' has been carried into Great Britain, and that wide general interest through the press has been aroused, as well as a special interest in Quaker and pacifist circles."

The Geneva Center Committee some time ago offered its services as an advisory committee to Pierre Ceresole and other leaders in the Service Civile "until such time as an international executive of some kind needs to be created." This offer was approved by the home committees in both England and the United States.

Now, however, the Swiss Committee which started the Service Civile is taking active steps to create this international executive committee, and our Center Committee will not be called upon for quite the same responsibility as had been thought of. Nevertheless, Bertram Pickard, head of the Center, is to be one of the International Committee for the Service and the Center will remain in close touch with the entire movement. The Geneva Center Committee adds: "It is just as desirable as ever it was that the Home Committees and Friends in England and America should be active in their support of the International extension of the Civilian Service Movement."

REPORT ON COAL

Reports of miners' relief activities have thus far dealt chiefly with the field work, and with activities in the Philadelphia office and storeroom. Interesting comments keep pouring from the bookkeeping and finance department of the office. The story of our relief project has filtered into the press all over the country, as contributors constantly remind us.

For instance, several weeks ago bundles and boxes of all shapes and sizes began arriving by the dozens at 20 South 12th Street, addressed to "The Congregational Department of Social Relations," marked for the coal fields! These we learned were in response to an article appearing in the *Congregationalist*, written by Hubert C. Herring. It was entitled "We Want Close." A column in an inner page of the New York *Times* for November 4th, telling of the work, but making no appeal, elicited a widespread response of cheques ranging from $1 to $100. One person wrote: "I seen a statement in the New York *Times* of November 4th that you are collecting funds for the needy miners and their children. Enclosed find $2 which thank

(Continued on page 19)

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EDITORIAL COMMENTS

Jane Addams and the Nobel Peace Prize

IT WAS with a thrill of great satisfaction that lovers of peace and good works read that the Nobel peace prize had been awarded to Jane Addams, the prize being shared with President Nicholas Murray Butler of Columbia University. It was not that she needed the prize to crown her long life of distinguished and meritorious service for human betterment in this country. She who is generally recognized to be the foremost among American women needs no formal award of whatsoever nature to justify and enhance her noble career. The elation which her friends and admirers feel is at first personal. They recall that despite her memorable work for the underprivileged people whom she made her neighbors and despite the personality of the woman, which flowered so widely and helpfully among her countrymen, she was scandalously treated during the period of the war because she remained true to her deepest convictions. She was one of the comparatively few who did not dim their ideals for the sake of conforming to a popular and clamorous demand. It is with a sense of gratitude, therefore, and with a renewed faith in the law of compensation that we see Jane Addams receive this great recognition. In the second place, the award does something to restore confidence in the administration of the Nobel peace prize, which has too often been granted to politicians and statesmen whose more or less fortuitous careers have made them accidents or incidents in the program of the peace movement. In effect, therefore, we may say that this award justifies and honors the Nobel Foundation, even more than it justifies and honors Jane Addams.

In the January issue of *The World Tomorrow* there appears an illuminating article on "The Nobel Peace Prize" by Rosika Schwimmer. She explains how the foundation was established, points out definitely its purpose and shows how widely those who administer the foundation have departed from the original intention. "If the dead were to turn in their graves whenever their wills are carried out contrary to their intentions," she begins, "poor Alfred Nobel, founder of the greatest European endowment for the advancement of humanity, is not having a very restful time. There has seldom been an idealist more consistent in thought and action than the renowned Swedish inventor and there has seldom been greater inconsistency between a man's will and its execution." Deeply imbued with the peace ideal himself, Alfred Nobel decided to bequeath the bulk of his fortune in such a way as to make it live after him and help to contribute to a warless world. In general, he said he wished "to create a spiritual family which, down through the ages, shall be enabled to give their best services to humanity through the agency of my money." He saw that there are dreamers in the world, dreamers in the constructive sense, who should be released from the anxiety of personal support so that they could give their entire time to promoting the cause of peace. What he really intended was that the peace prize should be given to young and promising but impecunious peace workers who would thus be able to devote themselves unreservedly to the cause so dear to his heart. Almost from the first, the trustees of the foundation ignored the purpose of the donor. In many cases the award has been made to those who are in no sense peace workers in the spirit which Nobel wished to recognize. Even in instances in which the recipients were otherwise worthy, they were so old when the recognition came that several of them died shortly after, leaving the money as an inheritance to indifferent relatives.

A few examples may show how far afield the Nobel foundation trustees have gone in awarding the peace prize. Theodore Roosevelt, wielder of the "big stick" and champion of a big navy, received the prize for negotiating the Russo-Japanese peace. He later distributed the prize money among persons and organizations engaged in active war relief work! Among other recipients were Woodrow Wilson, "the war President of the United States," General Charles G. Dawes, and Austen Chamberlin, the British imperialist. However great their general contribution in the field of statesmanship may have been, their work certainly would not qualify them for the prize in the spirit in which the foundation was established. Madame Schwimmer says that one of the greatest ambitions of Kaiser Wilhelm was to be a recipient of the Nobel peace prize and that he was seriously considered as a candidate but that the trustees were saved from so absurd a mistake by the outbreak of the world war!

While in one obvious respect, the selection of Jane Addams is not in line with the purpose of the founder, the fact that the award has been made to one so deserving and to one who has served so faithfully the cause of humanity and world peace, makes the award a fitting recognition. Moreover, the money which the prize involves will be used in line with the original purpose inasmuch as Jane Addams has announced that she will hand the full amount of the award over to the Women's International League for Peace and Freedom.

Observations Which Emerge From the Manchurian Situation

WEEK after week and month after month, the negotiations over the Manchurian situation have dragged out inconclusively. It is true that the Council of the League of Nations, in cooperation with the United States, has managed to preclude a general outbreak of war and that Japan has yielded to the League's insistence that a neutral commission be appointed to make a study of conditions in Manchuria. Meantime, however, Japan continues to give increased evidence that she has no other intention than that of taking over the control of Manchuria regardless of what the rest of the world thinks about it. Sufficient time has now elapsed to give a certain amount of perspective, and while the whole situation is bewilderingly complex, certain observations may be made with a reasonable degree of assurance.

In the first place, the evidence becomes stronger that the aggressive action of Japan in Manchuria had behind it a more unified and more concentrated purpose than was at first suspected. From confidential and reliable sources, we learn that before the events of September 19, the government called a private conference with some of the great newspaper publishers of Japan who had been critical of the government. From the time of this conference, the criticism of those papers was silenced and they have apparently acquiesced in the Manchurian policy. Even some of the active and influential members of the Japan League of Nations Association have espoused the policy of their government as opposed to that of the League at Geneva. Previous to the overt act in Manchuria, it was quite evident that preparations were being made for some such event. The very air seemed to tingle with expectation. Further information seems to indicate, therefore, that the responsibility for the military aggression of Japan cannot be loaded as largely upon the shoulders of the military party as was at first thought. A trusted observer in Japan from whom our information comes has gained the distinct impression that Japan will relentlessly pursue the policy upon which she has entered and will brook no opposition to it within or without her borders. So much for the policy and attitude of Japan herself.

Japan's repeated protestations show to what ludicrous and preposterous lengths the plea of self-defense can be carried. Here is a country which without warning takes the offensive in Manchuria. As her forces move resistlessly forward and while her army planes are busy bringing destruction to civilians as well as to those in uniform, the plea has been persistently made that it is all merely for self-defense! It would seem that all the armed forces of the Chinese which do not get out of the way on demand are "bandits" and must be attacked in self-defense of Japan! In saying this, we are not assuming that such an interpretation is peculiar to Japan. We are merely wishing to point out how fallacious is the universal plea of nations that their armaments are being built up wholly for defense and never for aggression.

Many arguments will be made from the present developments in Manchuria to support the theory of preparedness. Representatives of Japan have frankly said that until she adopted the military program of the western nations, she had no prestige in the world and no influence. On the other hand, China has long been despised by a certain type of mind for being of pacific and even pusillanimous character. China is apparently helpless in the present crisis, and Japan, who is powerfully prepared, takes what she wants. This would seem to be the immediate judgment, but it may prove to be a very superficial one in the long look. If China is able to restrain herself under such great provocation, it is easily conceivable that she may prove to the world the incompetence of military power. Financially and commercially, Japan is in a very precarious position and it is very doubtful whether she can long withstand the economic boycott, the efficacy of which China has heretofore demonstrated. Furthermore, the Chinese people greatly outnumber the Japanese and are well known to be much more capable as farmers and colonizers and even as business people than are their neighbors in the land of the Mikado. Such a people can't be kept down by the military regime of a minority. Moreover, in the present difficulty, China has the force of world opinion and sympathy behind her, against which neither Japan nor any other country can indefinitely hold out successfully.

It is obvious that the aggressive policy now being pursued by Japan creates an atmosphere which will make the work at the Geneva Disarmament Conference all the more difficult. However, it makes that work none the less imperative. Nevertheless, along with disarmament must go other developments also important. It is not enough to say in answer to the Manchurian crisis that if the method of force is to be prevented the machinery of peace must be rapidly developed. Machinery, however good, is not enough. On the other hand, it is equally purposeless to decry machinery and say that peace will come only when the spirit of the Prince of Peace rules in individual hearts. There are practical problems of national development that must be met differently than they are now being met if such crises as the present one are to be avoided in the future. There are certain natural resources to which Japan must have access if she is to survive as a nation. Manchuria is rich in these resources. She feels that the only way in which she can assure herself that she can avail herself of them is to gain control of the country in which they exist. In this policy she is merely doing what practically all the western nations have done in the past. When we stop to consider how we won the greater part of our own national domain with its well-nigh limitless resources for national development, we have little cause for casting the stone at Japan. It can be urged in reply that in the meantime the world has advanced in its standard of relationships and that a nation cannot be excused today for doing what other nations did yesterday. This is true, but it does not get Japan the resources which she needs. The world awaits the application of the larger statesmanship which will seek an equitable distribution of nature's resources on some other than a narrowly nationalistic basis, and which will therefore remove one great cause of militaristic aggression.

How They Manage in Paris—and Elsewhere

THAT was a disgraceful demonstration in the French capital a few weeks ago whereby a representative meeting of disarmament advocates was practically broken up. A great mass meeting had been planned as the climax of a two-day disarmament study conference. The representative nature of the conference is indicated by the fact that more than one thousand delegates were in attendance from thirty nations representing over five hundred organizations. Seldom would one find a more distinguished group of speakers brought together to make an occasion notable. The fact, however, that the meeting was presided over by their own distinguished statesman and former Premier, Edouard Herriot, and that it was to be addressed by such world figures as Sir Robert Cecil of England and Ambassador A. B. Houghton of this country, and by several other well known individuals, did not prevent an organized group of three hundred hoodlums from howling down the speakers and making a fiasco of the meeting. The affair reflected seriously upon Paris and upon the French nation. The world was already pretty well assured that France is intractable on the disarmament question and this inglorious incident was all that was needed to emphasize that impression. Those who were responsible for such a display of rowdyism not only left the impression of their being enemies of peace but also the impression of being boors in their treatment of visitors from other countries.

Although the noisy disturbers represented the conservative and royalist elements in the French capital, the lamentable demonstration might have been passed off as the work of irresponsible fanatics. The serious phase of the incident is found in the fact, as pointed out in the *Manchester Guardian*, that the wrecking of the meeting was approved by the whole of the conservative press of Paris. One of these papers, *Figaro*, said that if another attempt were made to hold a meeting in favor of disarmament it would lead to "irreparable incidents in which the foreigners present, whatever their rank, would be involved." This was nothing less than a threat of personal violence against foreign statesmen and ambassadors in the event of an attempt to hold another peace meeting in the French capital. All this suggests a war mentality with which the world is coming to associate the French Republic. Was it to make the world safe for this kind of democracy that we entered the Great War?

However, let us not be too critical of the French and more particularly of the Parisians. This is merely the French technique for keeping alive a vigorous nationalism as opposed to enervating pacifism. Nationalistic and conservative elements in other countries handle these matters in a different but none the less effective manner. Over here, for example, when some well known peace advocate is announced to speak, there are patriotic busybodies who pass the word about that he is a dangerous "Red" who is seeking to undermine the Constitution. Sometimes he is denied a public hall in which to speak. Oh, yes, there are numerous ways of circumventing the cause of peace and disarmament by suppressing free speech and public discussion. The French have their way and we have ours. Curiously enough, heretofore we have prided ourselves on our straightforward frankness and the French have been known for their politeness!

CHRISTIAN CONCERN OVER THE MANCHURIAN CRISIS

From the Federal Council of Churches

THE war menace in Manchuria has caused grave concern not only to Christians in the United States but also to those in both China and Japan. The record is still incomplete, but enough news has come to the office of the Federal Council of the Churches of Christ in America to show that earnest efforts were made by our fellow-Christians in the Far East to promote a peaceful settlement.

The first move seems to have been taken by Mr. Ebisawa, Secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China his personal concern and his assurances that Japanese Christians would cooperate with Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. On September 29th, after the executives of the Japan Council had met, they sent an official cable to Shanghai repeating the assurances previously sent by the Secretary. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japan Christian leaders in Tokyo called at the Foreign Office and "were met by the Vice Minister, who gave them a very sympathetic hearing." They also called on the political editors and the owners of the leading newspapers and "requested the editorials on news to be presented in a way to bring a friendly settlement with China." On October 2nd, a general meeting of churchmen and leaders in the peace organizations was held in Tokyo. Although no special resolutions were passed, support was given to the efforts for peace already under way.

The news from China is less complete, but word has been received of a prayer meeting in the home of Mrs. Chiang Kai-shek in Nanking on September 30th.

Dr. C Y. Cheng, General Secretary of the National Christian Council and Moderator of the Church of Christ in China, in a letter from Shanghai dated October 24th, says:

"The future is very uncertain and doubtful, and it seems that brutal force is still trying to have the upper hand in international affairs. The future is unknown to us, but we are happy to say that it is not unknown to Him whom we love and trust. We believe God will rule and overrule human affairs. We pray that the love-principle of Jesus Christ may prevail at such a time of international disagreement and strained relationship. I would appeal to you to remember us in your prayers, first, on behalf of the countries of both China and Japan, that they may seek a better and more Christian way of solving their problems; and, secondly, for the Christian peoples in those two countries, that they may show forth in word and in deed the principle of Jesus Christ, which is essentially love. You realize, of course, that neither the Japanese churches nor the Chinese have much influence over the countries; nevertheless, let us shine forth as the light of the world which, in time, will change the human heart from hate to love."

From the Japan Christian Council the following resolution has come:

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan, in its Ninth Annual Session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life. At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and cooperation of our brethren in Christ and peace organizations everywhere."

Christian leaders in China also were evidently doing all they could to secure a peaceful settlement, as shown by the following wireless story from Shanghai published in the *New York Times* of December 4th:

"Twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, returned today to Shanghai from Nanking, where they participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China. They conferred with General Chiang and joined in devotional services, praying for a settlement of the Manchurian dispute.

"The leaders were reticent about the proceedings, saying they did not wish their motives to be misunderstood, but they were greatly impressed by General Chiang's desire to have their aid.

"After the devotional services, a Christian conference was held at which General Chiang Kai-shek spoke at length, declaring that China was at a crossroads, one path leading to peace and the other to bolshevism. He expressed the hope that the Christian Church would help to achieve a settlement of the Manchurian trouble and declared his faith in Christianity to lead in the path of light and righteousness.

"The Christian leaders assured him the church prayed for both China and Japan to use the League's offices to settle the crisis. The conference merely discussed the situation and no resolutions were adopted. Afterward General Chiang and his wife joined in prayers both for China and Japan before the party left aboard a special train for Shanghai. The visitors presented Bibles to the President and his wife."

Conferences between Christian leaders in the United States and Canada resulted in the following cablegrams to the National Christian Councils in China and Japan, sent November 27th:

"The Federal Council Churches, the Foreign Missions Conference, and the Federation of Woman's Boards, representing Christian people in the United States and Canada, are deeply concerned over the Manchurian situation. A peaceful settlement is highly important for the world disarmament conference and enduring world peace. Without prejudging the issues, we earnestly suggest that the Christian forces in Japan and China renew their efforts to influence their governments to seek a peaceful solution. We join our prayers with yours for peace. Identical cable sent to China. (Japan.)"

The Administrative Committee of the Federal Council of Churches adopted on October 23rd a resolution expressing deep appreciation of "the prompt action of our Government in cooperating with the Council of the League of Nations in seeking a peaceful settlement of the issues now at stake between China and Japan and in calling the attention of China and Japan to their solemn obligations as signatories of the Peace Pact of Paris." This was supplemented on December 3rd by a statement by the Executive Committee at its annual meeting in Philadelphia.

PACIFISM AND THE MANCHURIAN SITUATION

BY BERTRAM PICKARD

This article was written on November 11th. While there have been several developments in the meantime, involving an acceptance by the belligerents of the League's plan of inquiry, the general situation is still acute. Moreover, the interpretation of the various types of peace advocates and of the fnudamental problem before the Quaker Pacifist, as given by the writer, is worthy of careful thought irrespective of the immediate question at issue.

THE conjunction of Armistice Day celebrations with the war cloud that hangs menacingly over the Far East must have persuaded us all to search anew for an explanation of the slow march of peace ideals in the world, not omitting to probe our own hearts to find what sort of a lodging peace has there.

Apart from that dubious if not spurious form of pacifism which fights the war-makers by bellicose vilification of their name and acts, there are three broad types of peace lovers to be considered.

First, the peace-at-any-price man—a term used in approbrium which nevertheless describes an arguable position. There must be many who, having seen the gross wickedness and corruption of war, have decided that in order to avoid war's violence any sacrifice would be justified, whether of material things or even, if need be, of spiritual values.

Second—a much more numerous category this—is the man who pursues peace except at the price of justice. This attitude takes today a double form. There are those—they are quite numerous for example in circles under the influence of Karl Barth's theology—who, whilst ardently working for peace and international friendship, passionately believe that God may still use the nation at arms for the purposes of divine justice when the Christian pacifist must needs respond to his nation's call, which is, in certain circumstances, also God's call, he believes.

The foregoing attitude, widely held by religious groups during the late war, is on the wane, however, owing to the growing conviction that a just war, admitting for the sake of argument that such exists, can never be distinguished from an unjust war by the partially informed individual who is at the mercy of governmental propaganda and duplicity. It is being rapidly replaced by a growing number of sincere pacifists who believe that through the medium of such instruments as the League Covenant and the Renunciation of War Pact it is today possible for world public opinion to point the finger with increasing certainty at the unjust aggressor who flouts pacific settlement and resort to arbitration, although it has been often argued by radical pacifists, Friends and others, that aggression under modern conditions is difficult to determine, this clearly is not always the case. In the short period since the League came into existence, it has had to deal with four distinct cases where aggression was involved and where, after examination, no reasonable doubt existed as to which party was the aggressor: the Serbo-Albanian dispute, the Corfu episode, the Greco-Bulgarian affair, and finally the present Sino-Japanese conflict in Manchuria. But even where aggression be difficult to determine, war by common agreement must somehow be stopped.

With regard to the Manchurian case, the most difficult perhaps that has ever been before the League, there may be great difference of opinion regarding the substance of the dispute, but there is almost no difference of opinion as to which party is guilty of aggression, and complete agreement that the war must by some means be averted or stopped. Palpably, the Japanese Government, up to the time of writing, has insisted upon being judge and policeman in its own cause, which is against both the spirit and the letter of Covenant and Pact alike.

In circumstances like these, the radical pacifist is faced with a difficult dilemma. It is obviously unjust that China should be forced by illegal military pressure to accept conditions in Manchuria that do violence to the hope of national unity and progress. Failure by the League to assure Chinese security will inevitably be interpreted as meaning that only through military self-sufficiency is security to be assured. On November 7th Dr. Alfred Sze wrote on behalf of the Chinese Government to Sir Eric Drummond as follows:

"Should the Covenant and the Pact of Paris prove to be bulwarks of peace and international justice on which the law-abiding nations can rely for their safety, the armaments truce and the Disarmament Conference will mark a long step forward in the organization of peace. If, by some unhappy mischance, these bulwarks should crumble, the Chinese Government and people would be regretfully compelled to put above all other national tasks the building up of a national defense strong enough to secure respect, and preserve against external aggression the territorial integrity and political independence of China."

Whether we like it or not, the fact remains that the vast majority of people look at the matter as does Dr. Sze. It is generally admitted that if the League fails to protect China against aggression, the Disarmament Conference, if held at all, will be a miserable farce because the militarists will have the best of the argument in both ways. They will say first: See, superior military force still allows the pursuit of national interest by military means despite the League! And, again, see how helpless is a nation without means for its own defense despite the fair promises of Covenant and Pact!

There would appear to be, then, an ugly choice between a collective impotence which may lead to war in the Far East between the disputants themselves, perhaps spreading westward, and the formidable risks of collective intervention through the progressive application of sanctions as envisaged under article 16 of the Covenant. The advocate of peace-at-any-price will be hard put to it to justify his attitude in so clear a case of aggression as this.

There is, however, a third type of pacifism which aims to achieve both peace and justice by a method not generally understood. Nor can this pacifist be fairly described as a peace-at-any-price man, because there is one price he will never pay, namely, the integrity of his soul. What does such integrity imply? Jesus said that if we were smitten on the right cheek we were to offer the other cheek also. The soul's integrity would be gone if such an act were made either in cringing fear or in scornful animosity. Mr. Gandhi has sometimes urged his fellow countrymen that it were better to fight than to be cowards. Friends might dispute such a contention, but we all admit at once that the force of true pacifism is not in the negative absence of violence, but rather in the positive presence of conquering love, or soul-force, as Mr. Gandhi calls it. Quakerism at its very best has exemplified this type of pacifism. Many Christian martyrs have also conquered through it, despite death and apparent defeat.

To live this type of pacifism is the supreme triumph of moral and spiritual discipline. It is hard enough for the individual soul to achieve. It is still more difficult to achieve collectively so that it may have political application. William Penn and his co-workers achieved it in a measure. Mr. Gandhi and his friends are making the stupendous venture of applying it in the field of politics. The difficulties and dangers are obvious, but the successes are of great significance for a world riven by the spirit of violence and hate.

The problem still remains for Quaker pacifists—how put this positive method

of conquering love into effect in political situations like the present conflict in Manchuria? How meet at such a distance the evil of aggression? How persuade the victims of aggression that inaction does not mean sheer impotence or lack of interest? And if no way seems to present itself for applying this third type of pacifism—what is our right attitude to the application of the method of collective force in defense of international obligation? It is a difficult question, and the writer for one is not prepared to dogmatise. The case for refusing to assist in such sanctions is strong for those who feel bound to try to live out a pacifism of the third type we have examined. The case becomes weaker in proportion as the pacifism of conquering love is inactive and impotent in our own lives. Lastly, it would seem that those who try to negative the operation of the second type of pacifism examined by actually opposing the use of collective force by those who believe in its efficacy, are taking upon themselves a very heavy responsibility.

It may be that in the present divided state of public opinion, greater evils would result from any attempt to apply coercion than from the disillusionment and cynicism that will surely follow an exposure of collective impotence, but at least it is significant to note that amongst the strongest opponents of any attempt to apply collective pressure in the present case are such men as Lord Beaverbrook, an avowed enemy of the League, and on the continent the same circles that have planned and plotted to bring to nought the Disarmament Conference.

PUPPETS OF PROPAGANDA

BY JOHN P. CARTZDAFNER

This is the oration which won second prize, given by Mary and Helen Seabury, in the National Oratorical Contest of the Intercollegiate Peace Association. The winner of the second prize is a student at Ohio Wesleyan University, Delaware, Ohio.

IN THE midst of the matter-of-fact events of everyday life, we like to lose ourselves occasionally in a world of make-believe. I had such an opportunity a few weeks ago when I saw a marionette show for the first time. There, in a setting of toy-like scenery on a miniature stage, quaint little figures of wood and paint enacted a drama that portrayed all the human emotions. Reason told me that the actors were not real, yet the delicacy of their movements and the illusion created by the soft lights and airy music gave to the performance an air of reality in an unreal world. For two hours I was a visitor in a land of enchantment. At the close of the last act, the curtain fell only to rise again; this time high enough to disclose the men and women who operated the marionettes. From their fingers long threads dangled down, connecting with the arms and legs of the dolls below. As a final gesture we were shown the secret of the dolls' movements. A finger crooked and the hero bowed to the audience. A hand moved and the leading lady blew us a kiss. The technique was perfect, but for me the spell was broken. The elf-like creatures of fairyland were gone and I saw only puppets, bowing and scraping to the will of those manipulators above.

This sudden return to reality brought to mind another drama that was enacted in Europe a few years ago. No miniature stage there, but one that stretched from the North Sea to the Baltic. Except for blood-drenched wheat fields, barbed wire entanglements, and dead, leafless trees, there was no scenery. No music but the rattle of machine gun and shriek of shell. No lights but an occasional flare that shattered the night with a silver whiteness that slowly spread, flickered, and died out, serving only to intensify the darkness. And the actors! Figures of wood acting like human beings? No, they were men and boys acting as automatons!

The final curtain has dropped on that

JOHN P. CARTZDAFNER

tragedy also, and only now after fourteen years has it risen high enough for us to see what actually took place behind the scenes. We see the manipulators—militaristic interests, munitions manufacturers and misguided statesmen with the strings of War Propaganda in their fingers. Only now do we realize that we were all mere puppets in that show—figures of wood, dancing to propaganda in the hands of a war-crazed government.

The tragedy of the situation is clearly revealed when we understand the essential nature of propaganda. According to Professor H. D. Lasswell of the University of Chicago, propaganda refers solely to the control of opinion by rumors, reports, stories and other forms of social communication. Think of the significance of that phrase, "control of opinion." By its very definition, propaganda eliminates all possibility of any individual's forming an unbiased opinion. If there is any one thing that places man above beast, surely it is the power of reason. But propaganda transforms reasoning into rationalization. In wartime, the cables, telegraphs, mails and newspapers are controlled or censored by the War Department. The only war news available is that which bears the rubber stamp of the government. Since the major objective of propaganda is to mobilize hatred against the enemy, the news is carefully edited and presented in such a fashion that public opinion shall reflect an attitude already prepared by the War Department. The result is that we cannot weigh facts and form judgments, we can only attempt to justify our own position.

And how do we get in that condition? Through the methods of propaganda. Facts are suppressed, they are distorted, or lies are fabricated out of whole cloth and foisted upon the public.

In the early years of the war, American newspapers were flooded with accounts of Zeppelin raids over London, bombing of Belgian towns, and killing of defenseless women and children. Headlines cried out that the Germans were all Huns and barbarians. Editorials condemned this cruel and inhuman practice of war. Americans revolted against outrages. But the headlines did *not* state that on June 26, 1916, French and English aviators dropped bombs upon the town of Karlsruhe, killing or wounding twenty-six women and one hundred and twenty-four children! Nor did editorials deplore the cowardly act of September 15, 1915, when Allied bombers took a toll of one hundred and three victims in a raid upon the same city. These facts were suppressed!

Shortly after the United States entered the war, we were urged to "do our bit" to

help win the war. Four-minute men told us from the stages of our moving picture theatres that we should "give till it hurts." But they did *not* tell us that the banking house of Morgan with its overdraft of four hundred million dollars to the British Government was faced with ruin, and that only the diversion of the proceeds of the first Liberty Loan to Morgan saved him. These facts were suppressed! How many people would have denied themselves their meager, hard-earned comforts of life to buy a Liberty Bond had they known that their money was to be used to save a multi-millionaire from bankruptcy? We were fooled by propaganda. Led by the nose along the path that was already marked out for us!

Not only suppression, but distortion of facts was very common. I suppose that no war was ever fought without the commission of atrocities by soldiers. It is true that the Belgians suffered indignities at the hands of German soldiers. It would be unusual if such things had not occurred. But the vicious part played by propaganda was to take isolated cases and distort them out of all proportion. The cruel act of one German soldier was enlarged until it became the general practice of the army. The crowning piece of propaganda in the world war, according to Professor Lasswell, was the Report of the Bryce Commission on Atrocities in Belgium. This commission interviewed some twelve hundred eye-witnesses to atrocities in Belgium, and came to the conclusion that the Belgians had been outraged upon direct orders of German military officers. The report was published in 1915 and was accepted as final authority by almost every newspaper in the United States. In fact, Mr. George Creel, head of the Committee on Public Information in the United States, published a brochure on "German War Practices," the following year, and this publication was nothing more than a rehash of the Bryce Report. Coming from the government it was accepted as authentic, and through it the American public became violently prejudiced against Germany, two years before we entered the war!

In the light of recent investigation, most of the atrocity tales are seen as highly exaggerated, and many of them entirely false. Admiral Sims has categorically declared that all reports of the terrible inhumanity of submarine commanders was, with a single exception, pure fabrication. Will Irwin, the noted war correspondent, took the trouble to trace down the atrocity tales, especially several versions of the story that German soldiers cut off the hands of Belgian babies for souvenirs. He found them entirely without foundation and wildly improbable.

We may look at these things dispassionately today, aided by the perspective of years; but to those mothers who waited in anguish throughout the war, these distorted tales brought added grief to hearts already overburdened with sorrow.

But the most shameful use of propaganda was the publication of faked reports—lies that were either manufactured or sanctioned by the government. In the New York *Times* of October 20, 1925, General Charters, Chief of the British Army Intelligence, tells how he started the most gruesome story of the war. Two captured photographs came into his possession. One showed a train-load of German soldiers being hauled away for burial, the other a trainload of dead horses on the way to the soap factory. The latter picture was headed, "German cadavers on way to soap factory." The word "cadaver" in German refers only to dead animals, yet General Charters cut off the title of this picture and placed it over the picture of the dead soldiers. Knowing the reverence of the Chinese for their ancestors, and wishing to prejudice them against Germany, he sent this picture to a newspaper in Shanghai for publication. It soon found its way to Europe and America, and rumors were printed to the effect that the Germans rendered out the animal fat of their dead soldiers to manufacture soap!

Hundreds of other cases of falsification have been brought to light. Insertion of false date lines, printing of unverified rumors, forgery of affidavits, and many other ways of manufacturing evidence have been used in war propaganda. And to what end? To mobilize hatred against the enemy. To sustain the morale of a nation at war, it seems that we must make every citizen of that nation hate every citizen of the enemy nation. But the germs of war are bred in suspicion and hatred, and the result is, that in the act of winning one war, through propaganda we fertilize the breeding ground of the germs of the next war. Thus propaganda becomes an insidious and potent cause of war!

The hatreds engendered in the last war were not wiped out with the signing of a peace treaty, nor was the psychology of war-mindedness lost in a return to peace-time pursuits. Both are kept alive today through war propaganda.

Just before Easter this year, a terrible earthquake occurred in Nicaragua. Hundreds of people were killed and thousands rendered homeless. As is usually the case, bandits seized the opportunity to prey upon society. Nicaraguan soldiers were hurried to the scene to protect property. And although American marines were stationed in Nicaragua, Secretary Stimson stated that Americans shcuild look to the Nicaraguan Government for protection. This was the first concrete evidence of our avowed policy of non-intervention in domestic situations in Gentral America. Immediately a storm of protest arose in the press. The administration was accused of abandoning the Monroe Doctrine. Armed protection of American interests was demanded. And the result? The government reversed its policy, and today American marines stand guard over the property of American capitalists in Nicaragua!

This is a striking example of the effect of propaganda. Arbitration, outlawry of war, protestations of good will, limitation of armaments—all must fail unless we first eradicate war propaganda. The machinery for world peace is at hand, but it cannot function until we eliminate the persistent effort to saddle the war system upon us. There are only two courses open to us. We can continue to be puppets, dominated by the forces of militarism, and never get beyond a *dream* of peace, or we can cut the strings of propaganda and allow the machinery for world peace to become effective. Upon our decision rests the fate of permanent peace.

PARIS PACT IN AMERICAN HIGH SCHOOLS

Educators are taking seriously the responsibility of this country toward the Paris Peace Pact. They seem to believe that, if this country is to do its duty in making the Pact effective, an active supporting public opinion must be developed and maintained. That teachers and the schools have a large part in the formation of this opinion is recognized by outstanding educational leaders. The meeting of the National Education Association in Columbus, Ohio, in July, 1930, and the last meeting in Los Angeles, both recommended that the Pact be taught in the schools. Dr. William John Cooper, United States Commissioner of Education, has said: "Since the Peace Pact was proclaimed by President Hoover, it has been a part of the law of the land. Our schools are therefore under obligation to teach it."

For the last two years the National Student Forum on the Paris Pact has encouraged and helped the high schools of the country to make a serious study of the Pact. Its work was so heartily welcomed by the principals and teachers that nearly 1,600 schools were enrolled with the Forum in 1929-30 and over 122,000 students. In 1930-31, 2,600 high schools and nearly 200,000 students were enrolled. As a matter of fact, many schools not enrolled carried on a study of the Pact in social science and other classes.

The National Student Forum is in charge of a committee of over three hundred leading educators. It has the en-

dorsement of the United States Commissioner of Education, who says: "The Forum has proved its value as a motivating factor." The Superintendents of Public Instruction or Commissioners of Education of nearly all the States are supporting the Forum and are members of the Committee in Charge. Dr. Nicholas Murray Butler of Columbia University pronounces the Forum work "most important," and Former Secretary of State Kellogg, who is a member of the Committee in Charge, says: "I am sure there is nothing more important in our educational activities than the work the Forum is doing." Practically all the major peace organizations are cooperating in its work. Arthur Charles Watkins, Associate Secretary of the National Council for Prevention of War, is the director. Dr. Sidney L. Gulick, of the Federal Council's Commission on International Justice and Goodwill, is the vice-chairman, and Dr. Philander P. Claxton, former United States Commissioner of Education, is the chairman.

The Student Forum is ready to provide any high school principal with ten free copies of the new Paris Pact Textbook and as many more at cost (5 cents a copy) as he may wish to order so as to have one for each student. The Textbook contains a brief but comprehensive article on the Pact adapted to the interest of the high school student, a bibliography, a syllabus of the Shotwell book, and two teaching outlines prepared by prominent educators and used in several thousand schools during the last two years. In addition, the Forum provides to each school a copy of the special Student Forum edition of Shotwell's "War As an Instrument of National Policy and Its Renunciation in the Pact of Paris," and several pertinent pamphlets on the subject of national defense and the forthcoming World Disarmament Conference.

The Forum offers a national prize of a trip to Europe next summer to the student who prepares the best 500-word essay on the subject, "What Is the Bearing of the Paris Peace Pact on the Question of World Disarmament?" Facsimiles of the Pact are offered as prizes for the best papers prepared in schools and in the States. In 1929-30, a leading student of the Jefferson High School, Portland, Ore., Ray Steubing—won the national prize. In 1930-31 the national winner was Morris Leviloff, a prominent junior student in Bulkeley High School, New London, Connecticut. The essay writing for prizes is optional with schools that enroll with the Forum. Specially successful students will be eligible for membership in an International Relations Study Tour of eight weeks in Europe next summer which the Student Forum is organizing.

Readers of the MESSENGER OF PEACE can help this work by calling the attention of their local high school principals to the facilities of the Student Forum. We would suggest that they send to the Forum Office, 532 Seventeenth Street, N. W., Washington, D. C., for a printed announcement of the project and personally present it to the principal, or that they send the principal's name to the Director of the Forum, who will forward to him a copy of the plan for study.

A BELGIAN INN-KEEPER

BY JOHN HAYNES HOLMES in *Unity*

"THEY will never get here again," said the inn-keeper, proprietor of a small hostelry in Ostend. Just before us was the harbor-entrance, with the white-capped waters of the English Channel beyond. Fishing-boats were coming in and out, and now and then large steamers. On either side were the hotels and shops, which lined the beach along the open walk just as they do at Atlantic City. The beach was crowded with the curious bathing-machines which are characteristic of this continental shore. Not far away were the narrow streets of the town with their cafes, book-shops, theatres, and pretty little parks. And all this the Germans had held during the four years of the War, with the English naval patrol behind that misty horizon, and the U-boats running in and out at Zeebrugge!

"But they'll never get here, again," said our host, with mounting emphasis. He was a pleasant man, and much traveled; he had been in England in 1914-1918, and at other times in France, Germany, Italy, Czecho-Slovakia, Africa, and America. He seemed open-minded, sensible, without undue prejudice, and always friendly.

"You *hope* they'll never be here again," I said. "You've had enough war in your time. You don't want another."

"Another war?" he cried. "It's as certain as tomorrow's sunrise. Fighting is a part of human nature. Men will always fight. Wars will always come in the future as they have in the past. You can't prevent it. But the Germans will never get through to this place again. *Never!*"

"What's to stop them?" I said. "But I shouldn't think the Germans would try again after what happened to them last time. But if they do—what's to stop them?"

"The Belgian army," said our host, calmly, with not a suggestion of bravado. "We've learned our lesson," he continued. "Never again! We've got an army this time that will hold. Seven hundred thousand men—think of that!"

"Seven hundred thousand men," I exclaimed, recalling that the population of Belgium is considerably less than that of New York City. "You don't mean to say that Belgium has seven hundred thousand men under arms!"

"O, no," he said, with some impatience. "I mean our army and the reserves."

"What do you have here?" I asked. "Conscription?"

"Yes," he said. "Every man has to go into the army for ten months and that makes him a soldier."

"I don't suppose you'll try forts again," I said, "after the way your old forts were smashed up in 1914?"

"Forts!" he cried. "Our parliament has voted 210,000,000 francs for new forts. That will make a beginning, I guess."

"This defense business must be costing a small country a lot of money. Where do you get it?" I asked.

"Taxes," replied this honest man, and for the first time I saw him getting excited. "*Taxes,*" he repeated. "You see that hole in the side-walk for my coal? Taxed! Those chairs on the sidewalk? Taxed! That sign over the doorway? Taxed! Those blinds in the windows? Taxed! The sign on the roof? Taxed! Everything taxed! *Everything!!* How do we live? I do not know. It is terrible. And business?—there is no business! My hotel—see, it is empty! All these hotels, empty. I tell you, something must happen. Your President Hoover, he has cheered us. Yesterday, all glum; today, all hope. Yes, something must happen. It cannot go on."

II

Two days before I had been in Antwerp. It was a Sunday morning; I had started out to attend high mass in the Cathedral, where hangs Rubens' masterpiece, "The Descent from the Cross." The choir of bells in the soaring Tower were pouring down their melody from a glorious sunlit sky. It was welcome music. But suddenly I heard other music—the music of trumpets and drums and clashing cymbals. It came not far away from the Grand Place, the vast open square before the Hotel de Ville and the Guild Houses. Curiosity tempted me from my churchward way, and I fol-

lowed a swelling crowd of men, women and children to the Place. There, by the great Brabo Fountain, I saw a flagpole which had not been there the day before. Facing it was a high canopy, beneath which were handsome official chairs. The square was rapidly filling with soldiers, in heavy marching array, with muskets, bayonets, and steel trench helmets. Company after company came marching in, lined up at its appointed post, and took "at ease" positions. The music mounted in ever louder, shriller tones, as new companies tramped along, and band added itself to band. Now officers and civic dignitaries appeared, and took their places by the canopy. Suddenly a brigade of boy scouts filed in—golden lads all eager for the color and excitement of the hour. Then a long line of girls, adorned with flowers, flushed, silent, awed by the thrill of their participation in this ceremony! Still the soldiers came, marching with iron tread upon the rough, stone pavements. The square seemed filled 'till it could hold no more. But the marching hosts still moved from out that distant street—I could see the bayonets as they flashed beneath the sun! And one mounted man, splendid with sword and medals, rode quickly back and forth. He must be the commanding officer on this day!

Suddenly there came a lull. I saw the men in the tall hats and frock coats conferring. I knew this meant delay, for when have politicians ever done anything on time? So I said, "This is my chance to get to the church, and see the cathedral service." I hurried away, only a block or two to the east, and arrived just as the congregation was kneeling for the lifting of the host. Glorious music was pouring from organ and choir. Then came the long silence. I watched the three priests before the altar, as they moved slowly at their task, bowing before the cross each time they walked in front of it. At last came the ringing of the bell. The cup was raised—the people bent low in prayer. And then again that mighty music drenching us all from the great arches overhead!

I hurried away, back to the Grand Place—and was just in time! The city dignitaries had ended their conference, the commander had wheeled his horse and was calling his orders, the soldiers were standing "at attention."

First came inspection. Some general, more than ordinarily stout and swollen, marched from company to company, attended by the mounted officer. Then I saw a peculiar sight. In front of each company stood three men—one in the centre carrying a small banner, suspended on a kind of golden baton, or truncheon, and bearing the inscription, so far as I could make it out, "*Le Campagne*, 1914-1918." The other two men were evidently body-guards, or attendants. Now as the inspecting general passed these banners, he stopped each time dead in his tracks, faced the sacred symbol, saluted it with prolonged attention, and only then moved on. It was an amazing performance.

Next came the raising of the national flag on the special pole before the Fountain. Long calls on the bugle, soldiers all "at salute," the sudden crash of martial music, hats off, and a great flag slowly climbing and gently unfolding in the morning breeze!

Then, the review of troops! I did not wait for this. But as I turned away, I saw the first company marching by the chairs beneath the canopy; and when I was blocks away, on my quest for another church, I heard the fading music of the bands, and now and then caught the glint of bayonets down the vista of some distant street. It was not until the next day that I learned, from a story in a local newspaper, that this was a celebration in commemoration of the great Allied victory at Verdun.

III

That night I had a dream. It was a confused dream. I was in a church—like that noble cathedral in Antwerp. The nave was crowded, but the congregation were all soldiers; and they were not kneeling but standing "at salute." There was music filling the vast spaces of the edifice, but it was the music not of organ and voices, but of bugles, drums and cymbals. I saw the altar, but no cross was there, only a golden truncheon bearing a banner marked "*Le Campagne*, 1914-1918." There were priests busy before the altar, but they wore not vestments but uniforms, and one seemed to be on horseback. And every time one of these priest-officers passed before the banner on the altar, he bowed, or saluted—it seemed to be sometimes one thing, and sometimes the other.

And there came the long silence before the lifting of the host. Suddenly I heard not a bell, but a bugle. Instead of a cup, a flag was raised. And all the soldiers in the church presented arms, and the brass of a mighty anthem crashed with drum and cymbal from the choir.

It was a peculiar dream. I had got religion mixed up with patriotism, and priests with soldiers, and altars with flags. I wonder what had happened to my mind!

IV

I remembered these things as I talked to the inn-keeper at Ostend. I had been told that Belgium was the most militaristic of all European countries. More militaristic than France! But how could the people stand up under this awful burden? Why did they fear a disarmed, poverty-stricken, and broken Germany? Were they hopelessly bewitched by the mania of nationalism? Had they learned nothing from the experiences of the last two decades?

On my way to Ostend, I had stopped for a day or so at Brussels, one of the loveliest of the European capitals. I had seen there the evidences of the German occupation—the hotels and dwellings where the officers had stayed, the rifle-range where Edith Cavell had been shot, the grave of the Belgian Unknown Soldier! On my way into Germany, on the crack express to Cologne, I passed through Louvain, where the great library had been burned, and through Liege, where the proudest of modern fortifications had been blown to bits by the Austrian siege guns—awful memories! Did these names mean nothing to the contemporary generation? Was all this tragedy of 1914 quite forgotten?

The Belgians seemed to be a peculiarly delightful people—courteous, hospitable, quiet, busy yet knowing the charm of leisure. The countryside was beautiful—I have seldom seen such rich and handsome crops. The farm lands seemed everywhere to be blessed with plenty, thanks to fertile soil, propitious skies, miles of irrigating canals, and the faithful labor of men's hands. The cities were outwardly prosperous and happy, though the hotels and cafes seemed curiously empty, and a disturbing number of hucksters and peddlers crowded upon the streets. But from Antwerp to Mons, from Ostend to Herbesthal, there hangs over this land the shadow of a great fear. Belgium is at peace with all the world, but no citizen of Belgium is at peace within himself. He lives day and night in apprehension of the next war which he knows must come, and he does the very thing which must insure that his anticipation shall not be disappointed. What superstition is this—superstition as gross and terrible as the superstition of the Middle Ages! A thousand years ago men lived and died in dread of hell in the next world; today they live and die in dread of hell in this world. Where's the difference?

Cologne, Germany.

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THE HIGHER LIFE

By Charles O. Whitely

The life of the Christian is always a "higher life." It is not from beneath but from above. One never reaches the highest mountain peaks at a single effort. There is always a high tableland to be traversed before coming even to the base of the mountain peak. It is a rich experience to dwell upon the broad tableland above the marsh and swamp of doubt and despair, but one should never be satisfied with a mere tableland experience when there are great heights beyond that challenge us.

There are ofttimes clouds on the tableland that obstruct the view of the heights beyond, and sometimes the way to the top is rough and steep but those who press on to the higher heights are always repaid for the effort. It is a great thing to get above the clouds and into the bright sunlight above. I have never known one who has pushed on up the mountain side but that was overjoyed with the glories that burst into view as they scaled the peaks that rise above the plain.

Every Christian professor, however imperfect he may feel himself to be at times, may be the possessor of the Higher Life. He has been born from above. The life of his spirit has not been a development but a new creation. Its source and power are divine. Spiritual life is the love of God shed abroad by the Holy Spirit and this self same Spirit if we are true to his leadings will constantly keep urging and leading towards the heights.

To be born from above or "Heaven Born" gives us aspirations towards heaven. The Christian just delights in having his affections set on things above. His ideas are not earthly. It is his to press on toward the mark for the prize of the high calling of God in Christ Jesus.

An old astronomer who spent much time at his telescope studying the stars was approached by a group of young people who asked him for the privilege of looking through his telescope. The request came at a time when certain of the heavenly bodies were at their best position for study and the astronomer was not especially pleased with the idea of being interrupted by a group of gay youngsters. To their request he replied as follows: "The night is very cold and I have no heat in the observatory. The stairway up to the telescope is a winding one on the outside of the tower and is very steep and difficult to climb and those who visit me while I am at work must remain very quiet for I am easily disturbed by sounds to which I am not accustomed." The young people looked one to another and then one by one took their departure until only two remained and these two said, "We are willing to make the effort in order that we may study the stars with you." It is needless to say that both the old astronomer and the young people, who were willing to count the cost and pay the price, were happy in each other's company.

If we are to behold the beauty of the Lord and to see the land of glorious promise that lies beyond we must climb to the heights and it shall be ours to know the sunshine and blessing of his love. As we thus "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," we come to be more and more like him and some day we shall realize the answer to his prayer, "Father I will that these also whom thou has given me may be with me where I am; that they may behold my glory, the glory which I had with thee before the world was."

THE SONG OF THE ROAD

I know a road; it is bound all around
By leafy everglades,
And happy is he who wanders there
Deep in its sylvan shades.

A road that leads through shadowy lanes,
Where trees stretch their arms o'er head;
And over and under the grey stone walls
Creep vines of green and red.

It stretches far out beyond the hills,
Bordered by rocks, mossed and grey;
And lusty bird notes sound aloft in the air
Along the sunlit way.

"Come, trip it I say, to this sweet-scented road,
And search out its treasures rare;
Gaily saunter along, be joyous, find rest
Free from encumbering care."

I know a road, and it stretches afar;
We travel it day by day,
The road of life, which spans o'er the years,
A straight and narrow way.

This roadway of life is sometimes rough,
And the journey seems weary and long;
Who can travel it o'er 'mid anguish and pain
With comely face and song?

There's reward at the end of this mystical road
Which winds up for many a mile;
The cross of Christ with its healing balm
Makes the journey worth while.

As thither we travel this roadway o'er,
Let peace attend the way;
Through mountains or valleys, the trail leads on
To everlasting day.

Rosette Le Page.

Oskaloosa, Iowa.

THE CONDUCT OF OTHERS

By Charles L. Hawkins

One of the subjects most discussed in the home, the market place, along the highways and byways, in fact everywhere that two or more persons may come together, is the conduct of others—what others do and say. Backsliding in Christian faith and practice is due to people judging their own lives by the conduct of persons around them perhaps more than to any other one thing. In the beginning, man was pure, but through his transgression he lost that purity and near-perfection, and since then there has never been any perfect person, except Jesus, the Man of Galilee. He is the one person after whom we may pattern our lives. Misunderstanding and error are characteristic of all life except that of Jesus.

There have been times when I was rather severe in my condemnation of the conduct of others. With experience and observation, I have found that when the conduct of others has not been all that it should be, I have only been driven closer to the Master, with the supplication that my life be directed and guided in the ways of truth and right. When we find in each other's conduct anything worthy of emulation, we must realize that it is because of the Christ whom the person endeavors to follow. I can easily understand how people may slip farther and farther away from their ideals when they have their minds and visions focussed solely upon the conduct of other people. Many of us would feel it not worth while to go on if we had nothing more secure to which to anchor than the conduct of others. Furthermore, by saying "other people," I do not refer to the weak ones only, for much discouragement comes from observation of those who would be expected to be leaders and exemplary in conduct. What we can all do is to keep our minds and visions focussed upon Jesus and his life, and we shall find inspiration for our own lives. Sin, I believe, tries to take people's minds from Christ and misdirect them upon the human, fallible people of the world. The Great Teacher can be relied upon and never fails, but the flesh cannot be relied upon and frequently fails.

However, it is true that we are all bound up in "earthen vessels." Both in everyday life and in the ministry of the Word, I believe it is impossible to render service without more or less of this earthen vessel being included. A message may be given a minister. The message is pure but it is impossible to get it to others without its passing through the earthen vessel. Some people may fail to get the message because they can see only the instrument by which it is being given to them.

While some of these observations may be discouraging, there is joy in the thought that, despite the human side, a consecrated life has great possibilities. In a child there are great potentialities if its life be consecrated to the Master. Youth, full of life and hope, the untried future ahead, is an inspiration. The buoyant spirits of young people are an asset to society in general. They have not yet met with the disappointments that perhaps have dulled the vision and slackened the zeal of the older people, who, however, with lives consecrated to him, may be a great force for good.

With eyes fixed steadfastly upon Christ we need not avoid taking notice of the conduct of other people about us, whether that conduct be good or otherwise. We should thus be spurred on to a greater effort to avoid the evil and appreciate the good.

Farmland, Indiana.

TO AMERICAN FRIENDS

From the Chengtu Monthly Meeting of Friends, Chengtu, West China, comes the following message, signed by S. C. Yang, and dated November 20. It is addressed to American Friends.

We, the Friends here, are extremely sad to learn the unfortunate incident that has happened and we are sorry for Japan as well as for our country. Japan and China are brothers who live together closely in the East. They should live by cooperation and goodwill, not by agression and force. The Japanese militarists as well as those of other nations believe too much in their powers and think that they can get whatever they like and accomplish whatever they attempt by force without any care of other peoples' welfare.

We pray earnestly for peace and justice, and should like to invite you as well as your people to pray the same. It is hoped that the League of Nations would not disappoint our people and will take steps of great efficiency to settle the trouble, so that the Japanese troops may soon withdraw from our territory, so as to enable China and Japan to discuss matters together in an amicable manner on a basis of equality and equity. Neither China nor Japan can get on thrivingly and prosperously unless the people of both nations really understand the necessity of cooperation and goodwill, pray and work for it.

The un-Christlike conception of God as governing men by force, not only makes a chasm between his character and that of Jesus, but has been the justification for men's tyrannical behavior towards one another, as men surely may behave towards one another in the way that God behaves towards them.—WM. C. BRAITHWAITE.

A NEW YEAR'S MESSAGE THAT IS TIMELY

General Conference of Friends Issue Statement Dealing With Three Major Concerns

The Central Committee of the General Conference of Friends, in two days of meetings at The Inn at Buck Hill Falls, Pennsylvania, earnestly considered its representative position and the message of Friends. It restates that message to our time thus:

It is an experience common to mankind generally to long for a nobler and more beautiful life than we have yet achieved. While in no wise questioning the probability of life beyond death, we regard this present life as our primary and immediate responsibility, and would devote ourselves more loyally to the creation of a society based on friendliness and good will. We have failed often and seriously because of ignorance, weakness and selfishness; but our faith remains in the potential nobility of human nature, and in a power acting through human nature which may awaken it to more abundant life.

Three concerns especially claimed our attention; our duties (1) to the national prohibition law, (2) to the struggle for world peace, and (3) to the widespread misery due to unemployment.

1. We have had active part and interest in the enactment of the prohibition amendment and laws to put it into effect. We see no reason to change our position. Prohibition was made into a law after a half century of discussion and experiment, in the effort to control a traffic in human weakness, which more and more threatened the general welfare. Good citizens will obey and support the law until it is changed in orderly and legal fashion as it was adopted. Most of the opposition to it seems to us narrow, selfish and unreasonable. No proposal of change is worthy of consideration unless it provides clearly defined plans to meet, more effectively than the present law, the evils of waste, misery and crime characteristic of the period before prohibition.

2. We feel that the peoples of the world, in the present struggle for world peace, are meeting one of the great crises of all times. If we cannot control the tremendous forces we have discovered and harnessed, so that they will serve the interests of constructive life; if on the contrary we allow them to be used for destruction and death; we may well be facing the end of our attempt at civilization. Believing this we are among those who demand an end to arms and armaments. We would trust in the spirit of justice and good will, waiting for some nation to call it into action. We earnestly desire that ours shall be that nation, and welcome whatever difficulties and dangers may be involved in this high adventure.

3. As those who lived before us met and struggled with the evils of their times, so are we called to service in overcoming those of our time. The founders of the Society of Friends helped to arouse their age to the miseries of the poor, the criminals, the insane; our grandfathers dealt with a world careless of injustice in the suppression of women; the older folk among us remember a generation thoughtless of the evils of intemperance.

We live now in a time still blind, in spite of terrible experiences, to the agonies of international warfare and only half conscious of the suffering due to the industrial conflict for wealth and favor. We recall that the Great Teacher especially condemned acquisitiveness and the spirit of dictation. We humbly acknowledge that we have yielded to these selfish desires and that we are called—as are all men—to seek such changes in our social, industrial and financial systems as will replace the concentration of wealth and power by a reasonable distribution of both. We make no claim to be experts as to methods; but it is for all, not for experts only, to decide on ends. We believe the end for all human institutions is the creation of a society based on universal good will, providing security for all in the possession of life, liberty and opportunity. This involves of necessity that all—not accidental victims—shall bear the burdens of sickness, accident, old age, and unemployment; and that the present day contrasts in possession of wealth, comfort and power shall disappear.

We dedicate ourselves to these ends, looking to a saner and more beautiful human society.

JESSE H. HOLMES, *Chairman*,
Message Committee of Friends General Conference.

ALCHEMY OF A WHITE ROSE

A white-clad nurse moves quietly
With amber vase, blue pottery,
And silver bowl. The blent perfume
Of rare bouquets pervades the room.
Green lacy fronds love's gifts enfold
Of carmine, blue and tawny gold.

Alone, a rose of opal white
Fills crystal goblet twinkling light—
Exquisite creamy loveliness
Breathes healing, touched with God's caress.

HARRIET OLDS HENDERSON.
Washington, D. C.

That life alone succeeds which attains the highest ends possible to its capacity.

URGENT TELEGRAM TELLS VIVID STORY

Very actively is the Federal Council of Churches cooperating with the American Friends Service Committee in our relief program among the unemployed miners in the bituminous coal fields. Not long ago a letter of appeal went out from the Federal Council headquarters at New York, as a result of which an amount of six thousand dollars or more was contributed. In the meantime James Myers, Industrial Secretary of the Council's Commission on the Church and Social Service, has made a personal tour of the coal fields, as a result of which he sent the following telegram back to the Council headquarters, addressed to Miss Olive Van Horn, Treasurer of the Coal Areas Relief:

"Tour of inspection coal fields West Virginia and Kentucky reveals alarming need. At least twenty-five thousand children (lack) food and warm clothing. Thousands unable to attend school. Saw children barefoot in snow. Some evicted families living in tents. Sickness will take toll unless clothes for all ages supplied at once, especially children's clothing and shoes, also warm blankets and quilts. Hot lunches served by Quakers. Many schools already show results (in) improved health. Thousands pre-school children and babies without milk. More money needed at once as winter weather grips mountain regions. Please send out wide appeal. Urgent."

Miss Van Horn has just sent copies of the telegram to the editors of the religious press of the country with a covering letter saying that clothing should be shipped prepaid from the East to the American Friends Service Committee clothing rooms at 1515 Cherry Street, Philadelphia, and from the West to the American Friends Service Committee, Morgantown, West Virginia. She also asks that checks be made out and mailed to her directly, saying that all funds will be forwarded to the American Friends Service Committee for relief in the field.

James Myers' telegram etches a tragic story of human need, and it is to be hoped that both our own people and those of other denominations will respond generously to this urgent appeal. Funds contributed by Friends should, of course, go direct to the Service Committee.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

IN APPRECIATION AND EXPLANATION

Marie Cassel, who has done such splendid work for the Five Years Meeting under the direction of the Board on Religious Education, has voluntarily retired from the field.

The Board faced a depleted treasury and when the situation was presented to Marie Cassel she offered to resign rather than to hold the Board to its contract and thus accumulate a larger indebtedness. Her salary was a mere pittance, but even at that she severs her connection with the Board owing her almost $250.

She began her work in North Carolina, September 1, spending more than two months in that Yearly Meeting. She did almost every conceivable form of religious work in quite a number of places and always to the satisfaction of all concerned.

On November 14 she began her work in Baltimore Yearly Meeting, continuing until December 21. In that Yearly Meeting she visited Sedley, Somerton, Corinth, Bethel, Richmond, Washington, and Hopewell Meetings.

Here is a fair sample of one week's work: On Sabbath, taught an adult Bible school class, spoke in morning meeting, led a class in the study of Quakerism in the afternoon, spoke at the evening meeting. During the week made quite a number of visits in the homes and each evening conducted a study class.

This is the type of work which she has been doing in these two Yearly Meetings; just the type of work which needs to be repeated in every one of our Yearly Meetings. But although the Board on Religious Education conducts its work on the very lowest type of budget, we have found ourselves without finances to proceed with our program. All this is but another challenge to our church as a whole.

The Board is very sorry indeed that this change in our program became necessary. Marie Cassel has the united support of our Board and the report which has come in to us from her work out in the field indicates that she has done a most wonderful piece of work. The Board hopes that some of these days, this work may be continued.

E. H. S.

REPORT ON COAL

(Continued from page 8)

God I am able in a small way to contribute to so worthy a cause."

Other contributors have mentioned the *Christian Advocate*, *The Survey*, Don Tullis' column in the Buffalo *Evening News*, etc. More than $6,000 has been received as a result of a Federal Council of Churches appeal. Several cheques have come following the Golden Rule Radio Broadcast, and a short National hook-up talk Clarence E. Pickett gave. One anonymous cheque for $1,000 helped greatly.

This letter from a small boy, sent jointly with his brother, is only one of scores of interesting ones received almost daily.

"Dear Friends: We are giving one dollar towards Christmas dinners for the Coal Miners' children. Most people who always have three square meals a day and get presents on holidays do not realize how it would be to not even have a good Christmas dinner. We decided to go without some of the extras, like nuts and candy, so we could send this money."

We do not want a generation who are good for nothing except pressing buttons, who cannot get about except by motor car, cannot read because they are listening in, and cannot write because they use a typewriter.—DEAN INGE.

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

QUAKERISM — A PLAIN STATEMENT

BY J. W. HARVEY THEOBALD

Friends Book Centre, 20 Cents

This interesting booklet provides a straightforward account of the beliefs of the Society of Friends, written around the picture "The Presence in the Midst," by James Doyle Penrose, R. H. A., a reproduction of which forms the frontispiece. The Society's attitude to the main points of Christian doctrine is outlined in easy language, and the distinctive teaching regarding the Scriptures, worship, ministry, priesthood, the sacramental principle, and such like, is clearly explained. A short list of books and pamphlets for further reading is appended.

The author will be remembered by many Friends in America who were privileged to meet him while on visits here a few years ago. In London Yearly Meeting he is chairman of the Temperance Committee and very zealous for the cause of Prohibition, but in this booklet he endeavors to state very briefly that for which Friends stand in faith and practice. The setting and the flavor are decidedly English and help to give the English point of view regarding the requirements that make for true Quakerism. "Beyond any verbal expressions of belief, Friends hold that what is essential is the inward personal experience born of faith and leading to the utter surrender of the human soul to the Divine."

THE FINDING OF GOD

BY EDGAR S. BRIGHTMAN

The Abington Press—$2.00

This is a companion book to Dr. Brightman's "The Problem of God." While there is a certain completeness in this volume, the reader who has digested the other will find this more easily followed.

The author states that while the first approached the study of God from the viewpoint of philosophy, this seeks to interpret the religious approach. This by no means indicates that there is not a demand for some acquaintance with philosophy if one would receive a maximum of help in the reading of this book.

There are three divisions in the thinking of the subject. First, "Why try to find God?" Here are discussed the human urge toward God, the desire for truth, value and salvation. The author states that there are several ways toward God. He appears to the reviewer to fail in giving Christ the place He apparently claimed for Himself and that has been one of the unique features of Christianity. In this section God is shown to be searching for man.

Second, the manner of approach to God is found in revelation, reason, moral loyalty and in religious experience. The actual finding of God rests in the realm of religion. Knowing God as objective and yet as having come within the individual. The God of experience "is a spirit contending against obstacles."

Third, the nature of God. Until one has carefully read and pondered upon Dr. Brightman's term, "finite God," he will be shocked perhaps, but careful study will probably bring one to see that the term as here used is a good one. At least readers will discover much food for stimulating thought as he follows through the discussion of the patience, mystery, goodness, and power of God.

The chapter on "The Goodness of God" is particularly rich. Today we are faced with the problem: If God is absolutely good, why so much evil in the world, and why so much deprivation and suffering on the part of innocent human beings? If God has nothing to do with the origin of evil, then is there an eternal Devil, uncreated and always a possible usurper of the throne of the universe? Dr. Brightman would not yield so to the devil. He proposes the theory that there is a "Given" (as he calls it), a certain uncreated element which may, perhaps, be called the very nature of God. There are conditions in the universe which are part of the very nature of things. They are uncreated, yet God in his power controls the outcome and in his goodness will turn that outcome to good. "This Given enters as a partially distorting and delaying factor into every creative act of God," but God is in control, he is a God of life and hope.

CREATIVE WORSHIP

BY HOWARD H. BRINTON, PH.D.

Swarthmore Lecture, 1931

The author's purpose is to compare the mechanistic and organic trends in religious worship and in particular to analyze and evaluate the contribution of Quaker practice to what he calls organic worship. The Puritan and Quaker types of worship are selected for comparison and to illustrate the main theme.

"A most helpful, thoughtful, and suggestive little book deserving a wide circulation in and outside the Christian Church. From such teaching grow beautiful and fruitful lives."—*Scots Observer.*

Cloth, 79 cents postpaid.

Copies can be obtained from

FRIENDS BOOK STORE

302 Arch Street, Philadelphia, Pa.

"TWENTY-ONE"

BY ERDMAN HARRIS

Ray Long and Richard Smith Co.—$1.50

To be quite accurate in its title, this book should be named, "The Young Man at Twenty-One." Its contents are almost exclusively from the standpoint of young men, though there are some discussions which would be quite worth while for young women to read. The style of the book is very charming, the author has a most attractive way of putting even ordinary facts. He has shown a breadth of knowledge and keenness of insight, together with fine sympathy for young men.

The discussion is by no means confined to the twenty-first year of a man's life. Problems are considered which arise much earlier and extend much later. The book contains many things that would be quite valuable for any young man to read and carefully digest. Almost all phases of life and living are dealt with. They include the biological aspects of life, the matter of vocation, amusement, the building of personality, the young man's attitude toward sex life, some very helpful suggestions concerning the choosing of a wife, some sound advice concerning the use of money and the things for which it should be expended, together with some principles for budget making.

The tenth and last chapter of the book works out a philosophy of life. In this chapter the author urges one to have a grown-up way of looking at things, to consider himself a citizen of the universe, to find a reasonable explanation for the universe, to feel himself a part of the whole world of man, to be a Christian and to interpret his Christianity with relation to the needs of the people around him.

THE LESSON HANDBOOK

BY LUCIUS H. BUGBEE, Editor

Abingdon Press—35 cents

This vestpocket handbook on the Uniform Sunday School Lessons for 1932 is not only convenient, but also is practically helpful. Helps written by such a list of contributors are of necessity full of rich materials. For each lesson there is given the title, golden text, devotional reading, lesson text complete, comments that are suggestive and a list of questions. Here is just the help a busy person needs to give him a good insight into the lesson.

QUAKERDOM · AT · LARGE

A stirring and inspiring Yuletide message, eloquently expressive of the spirit of peace and good will, appeared in the evening *Eagle* of Wichita, Kansas, December 25, by Bert C. Wells. This Friend, who is City Manager of Wichita, is a graduate of Friends University and an active member and elder in the University Friends Meeting.

* * * *

J. Edgar Williams, of Kansas City, Missouri, and daughter Marjorie, of Northampton, Massachusetts, who were spending the holidays in the vicinity of Richmond, were callers at the Central Offices one day last week. Marjorie Williams is Assistant Professor of Astronomy at Smith College, Northampton, where she has been teaching for seven years.

* * * *

For some weeks prior to the holiday season, Dr. A. A. Bond, medical missionary on furlough from Africa, attended the New York Post Graduate School of Medicine. During that time he met with several groups of Friends in and about New York, including the annual meeting of the Permanent Board of New York Yearly Meeting. He is now at home with his family at 726 Southwest A Street, Richmond, Indiana. He will be glad to visit any meetings or clubs near Richmond and speak on some phase of his work in Africa.

* * * *

William I. Hull, of Swarthmore College, Chairman of the Pennsylvania Committee for Total Disarmament, will officially represent that organization in Geneva during the coming General Disarmament Conference, which will convene on February 2. Dr. Hull is arranging to sail for Europe on January 21. Plans are under way to open Total Disarmament headquarters during the Conference in Geneva, the headquarters to be international in character, all national groups working for total disarmament being invited to participate.

* * * *

The Bulletin of the Friends Historical Association in the Autumn Number gives several of the papers read at the celebration of the 250th anniversary of the establishing of Philadelphia Yearly Meeting at Burlington, New Jersey, last June. It contains interesting pictures of the first meetinghouse and of the present meetinghouse where the program was given, and of several tableaux presented in the yard under the sycamore tree standing in 1677. One picture gives the group of Friends who participated in the tableaux. They were doing honor, as Amelia Mott Gummere said in her paper, to a little group of fearless Englishmen who came to America in 1677 on the invitation of William Penn.

* * * *

Robert C. Jones, of Chicago, is the translator of the documents contained in a new book just published by the University of Chicago Press—Dr. Manuel Gamio's "The Mexican Immigrant—His Life Story." Robert Jones has also written "The Mexican in Chicago" in collaboration with Louis Wilson, recently published by the Comity Commission of the Chicago Church Federation and illustrated by William R. Ortiz of Hull House. Some of Robert's Mexican artist friends presented on December 19 a benefit program for the boys of the Old Town Boys' Club, with the work of which Robert is actively identified.

* * * *

On the authority of one no less than that of the party of the first part—later to become the party of the second part—we are authorized to announce the engagement of our Friend, Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War, to Faith Ward, of Milton, Massachusetts. The announcement will doubtless bring much satisfaction to his host of friends who have felt that Fred deserves to be wedded to a good woman as well as to the noble cause of world peace. The marriage will probably take place in the Spring, in the Friends Meetinghouse at Washington, D. C., by Friends ceremony.

* * * *

Having been awarded the German Exchange Fellowship from Kansas University, Edwin B. Newman is doing advanced work in Psychology at the University of Frankfurt. He finds a large number of foreign students at work in that German university city, affording opportunity for many interesting international contacts. The Manchurian situation was the topic for discussion at a recent meeting of the *Auslander Klub*, Chinese and Japanese presenting their respective viewpoints. Little heat was generated, however, writes Edwin Newman, as both groups turned out to be Socialists and blamed all their troubles on Capitalism! Edwin is the son of Herman Newman, a former editor of THE AMERICAN FRIEND, who is now Superintendent of the Kansas Children's Home and Service League with headquarters at Topeka.

* * * *

To remain mentally blind to the pressing needs about them is extremely difficult for the American Friends Service Committee workers in the soft coal fields. Their program is feeding the undernourished children of the miners and no funds are available for other purposes. Anna J. Haines, who is District Supervisor in Harlan County, Kentucky, for the Service Committee, reports that there are around fifty children in the district whose undernourishment is not caused by lack of food but by tonsils so badly diseased that they are a source of continual poison. Without outside financial aid, operations are impossible, even though several of the recent thirty deaths from diphtheria in Harlan County were of children with this type of tonsils. Dr. Cawood, not in his capacity as County Health Officer but as a sympathetic physician, has offered to turn over the facilities of his own hospital (the only one in the County) for the tonsil cases, providing free ward and nursing care and stipulating very nominal operation room and anaesthetic fees, which would be five dollars each. With the local doctors being willing to perform the operations free of charge, the total cost for each child would be only ten dollars. A tonsil operation might seem a rather unusual gift, yet it might be a satisfaction to the donor to realize what health and new courage it would generate. The Service Committee is ready to receive such gifts, designated for tonsil operations.

NEWS OF OUR MEETINGS

The Bible school of Piney Woods Friends meeting at Belvidere, North Carolina, presented an interesting Christmas program, December 27, when good music, readings and other exercises were enjoyed by a large and appreciative audience. After the program a generous treat of oranges and apples was shared by each one present. The hour of worship was of unusual significance when the pastor and his wife, Herman A. and Emma G. Parker bade the congregation goodbye to go to another meeting for pastoral work. They have endeared themselves to the community at large. He with his congenial association with the people has left an open door for his return at any time. The meeting for a time will be supplied with local talent.

* * * *

Special meetings were held at Raysville, Indiana, during the first two weeks of December, by Milton H. Hadley of Fairmount, assisted by the pastor, John W. Saint. Afternoon meetings were held at the church and in the homes and the teaching was simple, direct, Quakerly and commanded excellent attention of young people and children. The earnest, tender, quiet pleading for all to forsake

sin brought good results in the inquiry room. All who came under Milton Hadley's ministry were decidedly helped. One night Robert Cope, pastor at Charlottesville, brought over a large delegation which helped in the service. Another night, Charles and Louella Elliott, pastors at Lewisville, brought over a delegation, after their meeting conducted by Charles E. Hiatt had closed. A delegation from Raysville attended their meeting one night. On another night, George Bird's Young Quaker Class at Knightstown came in a body and gave good help. Eight ministers were present one night. Much good was done as the interest increased with the attendance and much appreciation was felt for the friendliness and helpful ministry of Milton Hadley.

* * * *

Gilbert Bowles spoke to an appreciative audience at the Newberg Friends Church on the evening of November 27, 1931. Because of the importance of the Manchurian situation, he devoted most of his time to a clear presentation of the various phases of the difficulties there. Many non-Friends attended the meeting as well as Friends from Newberg and neighboring communities.

NEWS FROM MUNCIE

On Sunday, November 22, Muncie, Indiana, Meeting had, at their four o'clock vesper service, Isaac Greyearth, a Sioux Indian, who spoke on "The Indian's Religion." He was in Muncie in the interest of Y. M. C. A. work among the Indians. He told many interesting things about the Indian's religious life which gave his hearers a broader understanding of the Indian of today.

November 15 was Jamaica Day at Friends Memorial Church, when the missionary spirit was emphasized both in the morning and evening service. In the morning Howard Cope talked about the mission work being done in the island. Anna Sweet, Rachael Elabarger and Maxine Small gave short talks on different topics of interest pertaining to the work there. In the evening a pageant was given by the young people of the church, being a reproduction of the pageant used in Jamaica in celebration of the fifty years of missionary work on that island.

The fifth division of the Women's organization of the Friends Memorial church, composed primarily of the younger women, were hostesses to the other four divisions of the organization November 27 at an afternoon tea. The basement of the church was made comfortable by the addition of rugs and wicker furniture and lamps were placed here and there, giving warmth and cheerfulness to the occasion. A lovely touch of color was added by bowls of yellow chrysanthemums and jars filled with ferns. The president of the fifth division, Mrs. Beard presided, Lida Jones, teacher of the United Friends Class gave a very interesting and impressive talk, getting the inspiration for her talk, she said, from the task of ironing a linen tablecloth just the week before. Laura Hastings and Edna Cope both sang solos. We never tire of hearing these two. Always their messages in song are a help and a joy to us. Eula Raisor gave two splendid readings which lent much cheer to the afternoon's entertainment. The "tea" was arranged as a "know each other better" gathering. We feel that it accomplished the purpose for which it was held. We are hoping for more such gatherings in the next few months.

The annual Christmas service was held Sunday, December 20. In the morning, during the church service, a lovely program was arranged portraying by song and story the Christmas story. Preceding this part of the service, a consecration service for babies was held. Howard Cope made this part of the program something long to be remembered. Lastly our pastor gave as a conclusion, two short stories to which both young and old listened with the deepest interest. We feel sure that the real Christ of the Christmas season will be lived more fully this coming year because of this Christmas service by and for the children of the church.

Lesson Helps for 1932

Both teachers and students of the Uniform lessons will find these books invaluable in preparing the lesson. New material is given, questions for discussion are presented, and the whole lesson is made more interesting.

Snowden's Sunday School Lessons **$1.35**
By Dr. James H. Snowden

Dr. Snowden knows the needs of the average Sunday School and selects his material with an eye to making the people and events interesting and human. The lessons are clear, condensed, direct, and kept within the limits allowed for the average lesson period.

Peloubet's Select Notes **$2.00**
By Amos R. Wells

A complete interpretation of each lesson. All who have used this standard guide recognize its great worth. Quotation, pictures, maps, charts, and the clear explanation of the text make a wealth of practical help that can be easily and effectively used.

The Lesson Round Table **$1.25**
Edited by R. D. Dodge

Here are lesson helps by master teachers. Fifty of the world's religious leaders present the various lessons, each leader being chosen specially for the topic of the day. Toyohiko Kagawa, Basil Mathews, Lynn Harold Hough, Robert E. Speer, Charles A. Elwood are only a few of the leaders.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street **Richmond, Indiana**

SAUSAGE AND SCRAPPLE

Country sausage, 35c; scrapple, 40c per pan (about 3 lbs.) Orders over one pound, postpaid to the third zone. R. BENTLEY THOMAS, Sandy Spring, Md.

ARITHMETIC OF FOLLY

In the course of the great slaughter which crucified humanity, France lost 1,393,500 men, Great Britain 869,000 men, Germany, 2,022,545. That is to say, one in 27 of the population of France was killed; one in 57 of the people of Great Britain, and one in 30 of Germany. At least 13 million men were killed in all the warring nations, while 20 million were wounded. Of these, 9 million lived on, though incapacitated in some way—blinded, c r i p p l e d, tubercular, shell-shocked. Imagine the figures—killed, wounded, missing—five times the population of Switzerland. Marching by fours it would take this funeral army 81 days and nights to pass a given point. . . . The belligerent nations spent two trillions of dollars—enough to supply a $20,000.00 home to every family in the United States, Canada, England, France, Germany, Belgium, and Russia, and also to build a fine hospital, library and university in every town of over 200,000 population in all these countries—From the French Magazine, "*La Paix par la Droit.*

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

GREETINGS FOR THE NEW YEAR

In this our first issue in 1932, we extend to all our readers best wishes for a happy new year. Dependent though we are upon material necessities for comfort and well-being, may we increasingly realize the happiness that comes from the peace of inward assurance, from the beauties of the world about us, from the pricelessness of true friendship—and from the enjoyment of good humor. "There is nothing like a little judicious levity," we are admonished, hence this personal page in lighter vein which seems to be so eagerly followed by many readers.

Just as we were ready to write these greetings, we received from across the Atlantic the season's greetings from our English Friends, Herbert and Mary Corder. From the time of Herbert Corder's visit to this country, he has been known to many American Friends for the sprightliness of his humor as well as for the depth and richness of his Christian spirit. Under the caption, "Laughter," he says in the little folder of remembrance:

A happy laugh won't cost you much,
Smiles you can give away,
But Oh! the difference these will make
To someone else's day!

We can scarcely do better than pass on to our reading circle some of the inspiring, heartening, and more serious thoughts with which Herbert and Mary Corder have flavored their annual greeting. Under "Thanks," we find these lines:

Thank God for the trees and the flowers,
And the blue, blue sky;
Thank God for the happy hours,
And hope that can never die;
Thank God, though the way be long,
For joy when the journey ends;
Thank God for the gift of song,
And Oh! thank God for my friends.

Any candidates for sainthood in 1932? Not if we think of saints as attenuated figured in stained-glass windows. But "why were saints, saints?"—ask our Friends. This is their answer: "Because they were cheerful when it was difficult to be cheerful: patient when it was difficult to be patient: and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable—That was all!"

So that is all! Well, it's a big enough order at that. We propose that we all make a try at this kind of sainthood in this new year called 1932.

OPENING OUR FAMILY ALBUM

Many of our readers recall the old family album. It was sometimes bound in leather—under-stuffed leather or its equivalent which gave it a soft, padded effect and which acted as a shock absorber to the guests to whom the family "exhibits" were displayed. The album which we recall was resplendent in red plush and across its front in silver letters were the words, "Our Friends." How eagerly we brought forth the ponderous volume on state occasions, and turning from page to page, identified for

visitors the wonderfully and fearfully made pictures of grand parents, bewhiskered and fiercely moustached uncles and great uncles, of aunts and great aunts, prim and prude, including frequent wedding photographs, in which the hand of the bride reposed trustingly on the shoulder of her accepted lord and master! It was all very touching and sometimes thrilling as we regaled the guests with bits of family lore with an occasional peep at some family renegade who chewed tobacco, did the light fantastic, or otherwise sowed wild oats in the family field. Generally speaking, the photos that elicited most interest were those which had been taken years before, picturing mature and elderly friends, relatives and "in-laws" in their pristine state. And this brings us to the point.

Not long ago we were going through our collection of engravings or cuts of Friends whose pictured features in past years have graced these pages. It represented the accumulation of many years and we were on the point of sending the exhibits to the scrap heap. Suddenly the thought occurred to us, "Why not an AMERICAN FRIEND family album?" Doubtless readers will be as greatly interested as we have been in gazing upon the more youthful features of certain Quaker worthies now become sedate and more or less obese. If not, they can "leave it" in accordance with the sign at the masthead of this page. So now let us open the album and see who's here. One at a time understand—there's plenty more!

A MEMBER BY MARRIAGE

In the old album we pointed with pride, or otherwise, to the pictures of some who had come into the family circle by marriage. We now open our album and present as our first "exhibit" a Friend by marriage, he having come to us by convincement from another denominational fold. Today he is one of the most thoroughgoing and widely known Friends in America. We do not refer to him as our Friend-in-law, not a bit of it, but as our own Fred Libby.

This picture is not as old as some we can produce of others, but there is lovely "rhyme and reason" for presenting it in this issue, which is disclosed in an announcement appearing on our Quakerdom at Large page. We see Fred here in the accompanying picture on the Young Friends Conference grounds about a decade ago. He was then beginning his great, combined offensive against Mars which has made him a marked man in this country and an international figure. Note how he stands four-square, his pose bespeaking the one set purpose to which his spirit clings. He has resolutely turned his back upon the appeal of feminine charms, implicit of home ties, which are suggested in the background and is prepared to give himself unreservedly to the Cause.

The years have come and gone, and through all the tremendous effort against war and through the times of criticism and attack, our Friend has kept radiant in spirit and steadfast in purpose. Faith, hope, and love have been his watchwords. The Cause will not suffer, but will be enhanced by the fact that Fred is now making these three priceless qualities more personal and intimate in his life. He has found that hope and love are finely embodied in Faith!

GUESS HE'LL HAVE TO KEEP ON

There is a certain husband who occasionally wipes the dishes. The other day he refused, saying it was "not a man's work." The wife got the Bible and read from II Kings xxi. 13: "And will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." So what can a husband do who believes the scriptures to have been given for admonition and reproof?

As a servant, money is exceedingly valuable, but as a master it develops the meaner qualities of human nature and makes its possessor a mere caricature.

BIRTHS

LAMBERT—To John and Julia Cox Lambert, Muncie, Indiana, November 3, 1931, a son, James Allen.

MATHEWS—To Russel and Etta Mathews, Muncie, Indiana, October 9, 1931, a daughter, Loretta June.

MARTIN—To Wilbert and Ruth Cecil Martin, Muncie, Indiana, September 5, 1931, a daughter, Nancy Rebecca.

MYERS—To Erral and Lucile Myers, Muncie, Indiana, September 8, 1931, a son, Robert Erral.

TAYLOR—To Richard W. and Mary Harper Taylor, Springfield, Ohio, December 23, 1931, a daughter, Phyllis Joanne.

MARRIAGES

HOLLINGSWORTH-NELSON—At the bride's home in Newberg, Oregon, November 18, 1931, Sadie A. Nelson and William Wesley Hollingsworth, also of Newberg. Carl Miller, minister.

DEATHS

CRYDER—At Londonderry, Ohio, December 4, 1931, Madge Marie Cryder, daughter of David and Elmira Cryder, in her forty-eighth year. She was a devoted member of the Friends Meeting at Londonderry and was well known throughout the limits of Wilmington Yearly Meeting. By her consecrated life and devotion to duty, she has been of inestimable value to the church and the community and will be greatly missed, especially by her class of young folks in the Sunday school. Funeral services were conducted by a former pastor, Fremont Milner of Leesburg, Ohio, and were attended by friends from a wide circle.

DENNIS—At her home in Oakville, Indiana, October 1, 1931, Mary Hurst Dennis. In her early life she was a member of Muncie Meeting, then moved away. At the time of her death she was again a member of that meeting. She is survived by her husband, Earl O. Dennis, a son Robert E. Dennis of Washington, D. C., and a daughter Mary Sue at home.

ELLIS—At Newberg, Oregon, December 12, 1931, Katherine Ellis, wife of Enos Ellis, in her seventy-fourth year. Born at Sturgis, Michigan, her maiden name was Katherine Elizabeth Ellis. The husband and three sons survive her.

HINSHAW—At Newberg, Oregon, November 18, 1931, Vernon T. Hinshaw, son of Isaac and Elizabeth Hinshaw. in his 73rd year. Born in Monrovia, Indiana, he went when a boy with his parents to Kansas, and in 1893 was married to Hattie E. Snider at Lyle, Wash. A birthright member of Friends, he was kindly of heart and quick to respond to the needs of the less fortunate. His wife and four children, Virgil V. and Cecil F. of Newberg, Ruth Replogle of Ridgwood, N. J., and Frederic L. of East Lansing, Mich., survive him.

MARSHALL—At Newberg, Oregon, September 12, 1931, Jacob L. Marshall, in his 86th year. Born at Richmond. Indiana, he was married to Anna Bell Hubbard at Eldora, Iowa. Ten children were born to them of whom seven survive: Clayton E. and Willard P. of Riverton, Wyoming; Mrs. Jerry Ficks of Okanogan, Wash.; Mrs. Earl F. Atkin, New Brunswick, N. J.; Howard, Pittsburg, Calif.; Mrs. Harry C. Conklin, Nunda, N. Y.; and Homer L., Portland, Oregon. His wife also survives him. He was a member of Friends and a very faithful worker, a fine type of citizen and highly respected in his community.

NEWLIN—At his home near Russiaville, Indiana, December 18, 1931, Allen T. Newlin, son of Calvin and Rebecca Newlin, in his 85th year. Born in Parke County, Indiana, he lived for a time in Illinois and for thirty-four years on a farm near Russiaville. He was twice married, first to Rebecca Whited and second to Sarah Ann Robbins. Two children survive from the first family and four from the second, and sixteen grandchildren. Funeral services were conducted at the Friends Church in Russiaville by Frank Stafford. Interment in New London cemetery.

OSBORN—At her home in Muncie, Indiana, November 4, 1931, Lena Hammer Osborn, widow of Worth Osborn passed on. Since a young woman she has been a Friend and was loved by friends both in the church and out. She is survived by a son and two daughters.

THOMPSON—At his home in Muncie, Indiana, July 9, 1931, Raymond Thompson. He was a much loved member of Muncie Meeting, and was always glad to use his talent—his voice—in a message of song. Along, too, with the wonderful gift of song he had a happy, winning personality which appealed to all who knew him. His life will live on through the influence of his Christian example. He is survived by his wife, Eleanor, and two children Clara Mae and Richard Harding.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address,2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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